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THE

CHINESE READER'S MANUAL.

A HANDBOOK OF BIOGRAPHICAL, HISTORICAL, MYTHOLOGICAL, AND GENERAL LITERARY REFERENCE.

BY

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PREFACE.

THE title "CHINESE READER'S MANUAL" has been given to the following work in the belief that it will be found useful in the hands of students of Chinese literature, by elucidating in its First Part many of the personal and historical allusions, and some portion at least of the conventional phraseology, which unite to form one of the chief difficulties of the language; whilst in its remaining sections information of an equally essential nature is presented in a categorical shape. The wealth of illustration furnished to a Chinese writer by the records of his long-descended past is a feature which must be remarked at even the most elementary stage of acquaintance with the literature of the country. In every branch of composition, ingenious parallels and the introduction of borrowed phrases, considered elegant in proportion to their concise and recondite character, enjoy in Chinese style the same place of distinction that is accorded in European literature to originality of thought or novelty of diction. The Chinese are not, indeed, singular in the taste for metaphor or quotation adopted from the events or from the masterpieces of expression in the past. No European writer — it is needless to observe — can dispense with illustrations drawn from a multitude of earlier sources, and in even the most familiar language fragments of history and legend lie embedded, almost unperceived. What with ourselves,

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INTRODUCTION.

In Part I. of the following work, the designation "Index of Proper Names" embraces both its principal feature as a historical and biographical compendium, and also the accounts of mythical beings and legends connected with animate or inanimate objects which cannot be overlooked in an attempt at interpreting the figurative language or the traditional expressions of the Chinese. In the domain of history and biography, it has been sought to collect in a form convenient for reference the data existing in Chinese literature with regard to personages of renown in every epoch and condition, thus assembling what may be termed the component parts of a tableau of Chinese history from the mythical period down to the present day. The principal object of the work being that of elucidating Chinese thought and expression, the language of the original authorities has been followed throughout as closely as possible; and it has seemed expedient only in a few instances to enlarge on particular subjects from an independent point of view or with a critical intent. In the execution of this task a multitude of Chinese works have been collated, as no single native compilation unites the requisites demanded by a European enquirer. The author has at the same time sought to remove those difficulties which attend the course of original research, owing not only to the absence of an alphabetic system, but, also to the disregard exhibited by most Chinese writers, notwith-

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standing the methodical genius of the people, for the simplest expedients of indexing and literary order. To dilate in this place upon the toil involved in most instances in consulting the huge and ill-arranged Chinese repertories might bear the semblance of overrating the labour bestowed on the preparation of the present work; but it is impossible to avoid referring to one of the intricacies which a student must be prepared to encounter, in order to explain the system that has been devised to meet the difficulty.

As is well known, every Chinese possesses, beside his surname or patronymic—姓—and his cognomen—名—, a literary appellation—字—by which he is most usually designated in familiar parlance or in literature; in addition to which he may further adopt one or even several pseudonyms—別號—which are commonly employed as *noms de plume*. Moreover, in accordance with ancient custom, posthumous titles, constituting a species of canonization, are officially bestowed on persons of distinguished merit. Under some of the earlier dynasties, also, the practice of conferring patents of nobility with titles of a feudal order upon objects of Imperial favour was extensively followed. It is the practice of Chinese writers to mention individuals by one or other of these subsidiary epithets rather than by their surnames—a custom which adds greatly to the obscurity of such references; and in order to overcome this difficulty, the Index of Proper Names has been arranged with a view to readiness of consultation by means of the radical Index given at the end, (see Part IV). The surnames being arranged alphabetically, according to English pronunciation, will be readily found; and follow-

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ing each are given, first the ordinary name and cognomen of the individual, next the literary appellation, preceded by an asterisk, and after this the pseudonym, indicated by a dagger, when a title of this kind has been adopted. In the body of the notice the titles of nobility and canonization are further introduced, and all these designations will be found indexed under their respective initial characters in Part IV. Through the same medium, proper names and phrases which are embodied in the numbered paragraphs of Part I. may likewise be traced.

In addition to the historical and biographical sections of this Part, a limited number of illustrations of a mythological and legendary character are included. This department might be increased by many hundred-fold without exhausting the material collected in native cyclopædias; but the time has not yet arrived when a European compiler can think it necessary, even were the undertaking feasible, to offer a complete substitute for works of this kind in the profounder walks of Chinese study. It is scarcely probable that more than a fraction of such matter as is comprised within works of the kind referred to, indispensable though it be for occasional reference, can ever be transferred to a European language. Twenty volumes of the largest size would barely suffice to contain the matter categorically arranged in the most modern and useful cyclopædia of literary reference, the *Yüan Kien Lui Han;* nor would a less liberal allowance of space be sufficient to meet the wants of a complete biographical dictionary; but the European student, whose researches carry him so far as to necessitate minute enquiry will, in most cases at least, be in a position to avail himself of

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the original authorities. A list is given below of the principal works from which the present epitome has been drawn. In addition to the storehouses of information arranged in cyclopædiac form, it has been necessary to resort largely to original sources. The *Sze Ki* of SZE-MA TS'IEN has been analyzed on behalf of Chinese history down to the period, about B.C. 100, at which this great work was written, and for subsequent history the *T'ung Kien Kang Muh*, with its continuations, has been diligently explored. It is only when approaching the modern period that original materials become scanty. The Chinese have at all times been chary in commenting upon historical events during the existence of the dynasty under which they have taken place; and owing to this circumstance it has not been an easy task to assemble particulars relating to the celebrated characters of the last two centuries and a half. To the author's great regret, he became aware only after his manuscript had passed into the printer's hands of the appearance of a work* in 24 volumes, published in 1869, which is devoted exclusively to notices of the statesmen and scholars of the present dynasty. Notwithstanding this drawback, however, it is believed that few of the truly eminent names which have graced the Manchow dominion in China will be found wanting from the present record. Individual memoirs and collections, such as the 貳臣傳 and the 逆臣傳, together with the 東華錄 and the 聖武紀, have in a measure, supplied the want of more detailed and classified repertories. Mention must not be omitted here of a

(*) 國朝先正事略, by 李元度 of 平江. In sixty *küan*. The work is introduced and commended by a Preface from the pen of the celebrated Tsêng Kwoh-fan, a fellow-provincial of the author.

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little manual which has proved invaluable in supplementing one of the gravest among the defects that attach to all Chinese biographical compilations. In none of these works is the period at which an individual has flourished indicated more nearly than by mention of the dynasty under which he lived. The precision of date which a European inquirer considers a prime requisite is esteemed in a different light by the Chinese. Fortunately for the author's purpose, the intelligent antiquarian scholar TS'IEN TA-HIN, conscious of this short-coming, applied himself in his old age to collecting the dates of birth and death of celebrated statesmen and scholars from the Han dynasty downwards; and this undertaking, left incomplete at his death early in the present century, was published, with an addendum equalling in extent the original work, by a literary executor. To this most useful, though unpretending, compilation, the author must express an acknowledgment of great indebtedness.

The Numerical Categories which constitute the matter presented in Part II. have occupied a prominent place in Chinese thought from the very earliest period to which our knowledge reaches. In obedience, it would seem, to an impulse the influence of which is distinctly marked in the literary traditions of the Chaldæans, the Hebrews, and the Hindoos, a doctrine of the hidden properties and harmonies of number imbues the earliest recorded expression of Chinese belief. So also, it may be remarked, in the teachings of PYTHAGORAS, an abstract theory of Number was expounded as underlying the whole system of Existence, whence the philosophy of the Western world became tinged with conceptions strongly resembling those which

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still prevail on the same subject in the Chinese mind — conceptions which, although now wellnigh forgotten, remained in vigour long after the days of BACON as fundamental truths. That the views inculcated by PYTHAGORAS were derived from Asiatic sources is a commonly received assertion; and it may well be that the ideas found corresponding in his philosophy with those of the Chinese were handed down from the earliest observers of the material phenomena of nature. The dual form of animated life, the succession of the seasons, the alternation of day and night, the revolutions of the visible planets, may not improbably have given rise to a conception of numerical harmony obeying some mysterious and unchanging law, when contemplated by minds striving after the rudiments of knowledge and absorbed in attempts to fathom the causes and order of existence. In the "Great Plan,"* which forms one of the most highly reverenced sections of the Book of History, we see how profoundly the metaphysical speculations of the Chinese had become developed on a basis of this description in the most ancient times. The cast imparted to the national philosophy in this ninefold exposition of physical and ethical laws, minutely classified in numerical divisions, has been maintained unimpaired to the present day, gathering strength, indeed, in the course of ages from the subtle refinements of Hindoo cosmogonists and religious teachers. Tracing in this wise the tendency of Chinese thought to adopt numerical forms of expression from its earliest discovered source, it is not necessary to exclaim with the polished French reviewer, AMPÈRE, that "*pour saisir*

(*)洪範, The Great Plan, forming Book IV of the *Shoo King*. See Legge's "Chinese Classics," Vol. III., pp. 321—344.

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quelque chose de tellement Chinois il faudrait se faire Chinois soi-même, penser et écrire en Chinois." That a logical conception of the Chinese theories of numerical concordance may be formed and may even be expounded in a European tongue has been shewn by the late T. T. MEADOWS in his admirable though unhappily incomplete dissertation on the philosophy of the Chinese.* No faithful translator will console himself with M. AMPÈRE's dictum for neglecting to render in his own language the combinations which form an essential element of Chinese style, whether belonging to the domain of metaphysics or to the practical details which are equally reduced to serial order; and the undertaking carried out in Part II. of the present work is a humble contribution to this end. Its basis was provided more than six centuries ago by the erudite scholar WANG YING-LIN, whose desire to afford instruction for every age was testified no less by his composition of the 三字經 or Trimetrical Classic, which is still the primer committed to memory by every Chinese lad, than in compiling his great cyclopædia, the 玉海, a monument of industry and learning. Annexed to this extensive work is a treatise specially devised as a text-book for youthful study, entitled the 小學紺珠, which for the first time brought together a collection of the numerical categories occurring in every department of literature. To this work the author must acknowledge deep obligations, although subsequent writers have improved extensively, both in matter and arrangement, upon the original manual of WANG YING-LIN. The most complete among modern collections of the kind is

(*) "The Chinese and their Rebellions," chap. 18.

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the work of KUNG MENG-JEN, which will be found mentioned in the list of authorities below.

In one respect, it should be noted, the author's labours have been abridged through the appearance, while his work was yet in progress, of the Rev. E. J. EITEL's "*Handbook of Chinese Buddhism*," which has forestalled the task of interpreting the large addition of categorical phraseology derived by Chinese literature from Buddhist sources. This labour having already been achieved by Dr. EITEL as an integral portion of his most valuable compendium, all but a limited number of Buddhistical categories, constituting elements of ordinary Chinese expression, too noteworthy to be passed over in silence, have been excluded from the present collection.

Part III. consists in Chronological Tables reproduced, with considerable additions and emendations, from those already published by the author.* As students are aware, a number of distinct conditions require to be fulfilled in order to supply a complete index of Chinese historical dates. In the absence of any fixed starting-point of chronology, events are dated usually according to the years of each Emperor's reign; and the Emperor, again, may be designated either by the posthumous title† conferred upon him by his successor, or by the appellation ‡ chosen to designate his period of rule. It is necessary, therefore, to fix not only the date of accession of the Emperor known by his canonical title, but

(*) See "Transactions of the North-China Branch of the Royal Asiatic Society," 1867, Art. VIII. The reader may be referred to this article for detailed information on Chinese imperial nomenclature.

(†) 廟號, *lit.* Temple-title, *i.e.* the title under which the sovereign is canonized 諡 in the ancestral Temple.

(‡) 年號, *lit.* Annual-title, or epochal designation.

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also that of each period of his reign as distinguished by its special appellation. This object is fulfilled in the Historical Tables of Part III., which embrace all the dynasties recognized in Chinese history, with the exception only of the minor ephemeral claimants of sovereignty who have branched off at various periods from the legitimate line.

Beside these data, however, a further requirement demands attention. From time immemorial, the Chinese have employed a combination of two sets of characters, numbering ten and twelve respectively, to form a cycle of sixty terms for the purpose of chronological notation. The period at which this cycle was invented is a subject upon which complete uncertainty prevails,* but there is little doubt that it first came into use as a method of reckoning years after the reform of the calendar in B.C. 104. Later historians, nevertheless, have not scrupled to refer its usage to the earliest ages, and even to attribute its invention to the mythical Emperor HWANG TI. The reign of this Sovereign is stated to have begun in B.C. 2697, and the invention of the cycle has been placed in the eighth year of his reign. With some writers, the first cycle is made to date from the first year of HWANG TI, but the system most commonly followed begins with his sixty-first year, or B.C. 2637, and the present tables are drawn up in conformity with this plan. Although the varying commencements of the Chinese year at different periods, and the confusion into which the calendar has more than once fallen, make it certain that absolute ac-

(*) See the able "Dissertation on the Astronomy of the Ancient Chinese" by the Rev. John Chalmers, A.M., in the prolegomena to the "Shoo King," Legge's "Chinese Classics," Vol. III., p. 90.

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curacy of comparison cannot be relied upon, particularly for the period antecedent to SZE-MA TS'IEN'S reform, the dates based upon the Christian era may be assumed as substantially agreeing with those of the Chinese cyclical period to which they correspond in Tables I. and II. For the period preceding the Christian era they differ from the chronology adopted by the Rev. Dr. LEGGE in his "Chinese Classics" by one year throughout. For the sake of reconciling his data with astronomical rules, it would seem, the learned translator and annotator of the Classics has interpolated a blank year at the commencement of our era. In a note on page 167 of his "*Shoo King*" Dr. LEGGE remarks on a discrepancy between his own dates and those of PERE GAUBIL, saying: "There is no real difference between him and me, as I do not reckon the year of our Lord's birth, the dates in my scheme of Chinese chronology running thus: — A. D. 1; A. D.; B.C. 1. GAUBIL reckoning: A.D. 1; B.C. 1, my B.C. 2158 is with him B.C. 2159." However desirable it may have been for Dr. LEGGE's purposes to pursue the method to which he thus directs attention, it would seem that in ordinary usage a grotesque effect cannot fail to be produced if the year 0 be introduced at the intersection of two eras such as we possess; and the author has seen no reason to depart from the more regular course already sanctioned by the authority of GAUBIL.

It may be noticed here, in conclusion, that some years after the publication at Shanghai of the author's Historical Tables, a work * embracing a compilation

(*) Observations of Comets from B.C. 611 to A.D. 1640, extracted from the Chinese Annals. By John Williams, F. S. A., London, 1871.

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almost identical with them in character was produced by Mr. JOHN WILLIAMS, F.S.A., who had with great industry elaborated a system of chronology from Japanese sources, in obvious ignorance that the task he thus undertook had been anticipated in another quarter. The author notes with satisfaction that an authority on astronomy such as Mr. WILLIAMS gives countenance to the method he has himself pursued in respect of cyclical notation for the pre-Christian period.

The following is a list of some of the principal works upon which the matter contained in Parts I. and II. is based. Those which have been made use of as standard authorities for the biographical portion of Part I. are not separately referred to under each article; but where it has been thought advisable to quote an authority in isolated instances, the work in question is indicated, for the sake of brevity, by the initial letters of its title, and these are prefixed to the notices appended here.

The 歷代名賢列女姓氏譜, or *Biographical Dictionary of Noted Worthies and Distinguished Females in all Ages*, in 100 volumes, published in 1793, by 蕭智漢, is the most comprehensive biographical compilation in existence, and is based upon the collections of memoirs entitled 言行錄 which have been compiled with reference to the celebrated characters of successive dynasties. The literary execution of this vast work is indifferent, and its great bulk has caused it to be less frequently consulted than the following.

The 尙友錄, by 廖寶于, published in A.D. 1617. This work contains in twenty volumes some thousands of biographical notices, under three hundred and eighty sur-

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names. Although labouring under some serious defects, and brought down only to the end of the Sung dynasty, this compilation is perhaps the most useful of its class, and has been largely availed of for the purposes of the present work.

The 歷代帝王年表 by 齊召南, published in 1777, in three volumes, is a series of tables presenting the dates and leading events in the reign of each sovereign, from FUH-HI down to the close of the Ming dynasty. From the accession of SHE HWANG-TI, B.C. 221, a succinct notice of historical occurrences is arranged under each year, for which purpose the headings of the 通鑑綱目 are made use of; and the work accordingly constitutes in some measure an epitome of that great historical record. Upon it, and the 紀元編 of 李兆洛 published early in the present century, the dynastic tables given in Part III. are based.

The 疑年錄 by 錢大昕, and the 疑年續錄 by 吳修, published in 1818, are the two works furnishing the dates of birth and death of celebrated persons which have already been referred to above.

The 列仙傳 in two volumes. A collection of popular legends relating, principally, to the characters of Taoist mythology.

K. C. The 小學紺珠 by 王應麟, forming vols. 76–78 of the 玉海 cyclopædia. This classification of the numerical categories has been referred to above.

Ch. Rep.—The *Chinese Repository*, 1832–1851, twenty volumes. A well-known and valuable collection of papers on Chinese subjects.

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E. H.—*Handbook of Chinese Buddhism.* By the Rev. E. J. Eitel, Hongkong, 1870.

F. K.—The 鳳洲綱鑑, in thirty volumes. By 王世貞. A rearrangement of the *T'ung Kien Kang Muh*, with additional introductory matter and an appendix by a later hand furnishing the annals of the Ming dynasty.

F. S. T.—The 風俗通義, by 應劭, of the Han dynasty. A collection of miscellaneous notices to which their high antiquity gives great value.

H.—The writings of Hwai-nan Tsze 淮南子; the celebrated mystic philosopher and alchemist of the second century before Christ. His treatises on the phenomena of nature, and on ethics, collected under the title 鴻烈解, occupy five volumes of the 漢魏叢書, some of the minor works of which collection have also been largely consulted in the preparation of the present volume.

H. M.—*Manual of Buddhism*, by R. Spence Hardy. London, 1853.

J. C. L.—The 日知錄, by 顧炎武,—an extensive collection of jottings on classical and antiquarian subjects by an authority of the highest order.

K. D.—The 康熙字典, or Dictionary of the Chinese language compiled by order of the Emperor K'ang-hi.

K. F. L.—The 羣輔錄, by 陶潛. One of the earliest biographical compilations, dating from the beginning of the 5th century A.D.

K. P. W.—The 廣博物志, by 董斯張, of the Ming dynasty; in thirty-two volumes, containing fifty *Küan*. Published about A.D. 1607. A collection of

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extracts from ancient works, many of which are no longer separately in existence, arranged under classified headings. Highly valuable as a repertory of information, especially with reference to mythological and legendary subjects.

K. S. L.—The 廣事類府, a modern extension of the *Sze Lui Fu*, see below.

K. Y.—The 陔餘叢考 by 趙翼. A highly useful collection of miscellaneous notes, in eight volumes, comprising forty-three *küan*, published at the close of the last century by a distinguished scholar and critic.

L. C.—The *Chinese Classics*, translated and annotated by the Rev. James Legge, D. D., Hongkong, 1861–1871.

S. K.—The 史記 of 司馬遷. Historical records from the reign of Hwang Ti to that of Wu Ti of the Han dynasty, second century B.C.

S. L.—The 事類府 by 吳淑, in thirty books, a compilation dating from the end of tenth century. Under a series of classified headings relating to animate and inanimate nature the author drew up appropriate sentences in rhythmical prose, concisely illustrating the subjects dealt with under each heading, in quotations extracted from earlier writers. His work has been continued and enlarged under the title 廣事類府. See above, K.S.L.

T. K.—The 通鑑綱目, or Synopsis of History, arranged by Chu Hi on the basis of the great compilation of Sze-ma Kwang.

T. S. K.—讀書記數略 by 宮夢仁, in fifty-four *küan*, published in 1707. A collection of the numerical categories, referred to above.

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W. N.—*Notes on Chinese Literature*, by A. WYLIE. Shanghai and London, 1867.

LIST OF ABBREVIATIONS.

can. = canonized.	k. = *kūan.*
enn. = ennobled.	q.v. = quod videas.
phr. = phrase.	s.v. = sub voce.
met. = metaphorical.	

N.B.—For the sake of brevity, the dynasty to which an Emperor has belonged will be found referred to with the name of the dynasty in capitals, thus: HAN Wu Ti.

The dates of birth and death of each personage are in all cases given, when ascertainable, immediately following the characters of his name. Where only the year of birth or of death is assigned, the distinction is noted by the letter *B.* or *D.* The years of the Christian and pre-Christian era are indicated in the usual manner as A.D. or B.C. respectively.

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ERRATA.

Page 23, No. 72, for "朋" read "明."
„ 27, „ 83, „ "1797" „ "1697."
„ 35, „ 112, „ "Tun" „ "Sun."
„ 45, line 7, „ "the fathers" „ "their fathers."
„ 63, No. 194, „ "the preceding" „ "Hu San-sing."
„ 66, „ 202, after "Hü Shên," for present paragraph substitute the following:—

"A pupil and assistant of Kia Kw'ei, q. v., at the close of the 1st century A. D. Held office as an examiner of literature. Compiled a lexicon of the Chinese characters, in the "lesser seal form," to which he gave the title 說文解字 *Shwoh Wên Kiai Tsze*, which, after his retirement from public life, was laid before the Emperor Ngan Ti in A.D. 121, by his son Hü Ch'ung 冲. (Cf. Preface to edition of 1773, by Chu Yün 朱筠).—The original work was scarcely more than a list of characters, some 10,000 in number, accompanied in some instances by concise remarks. Later editors added explanatory notes and indications of the sounds; but it has been principally within the last two centuries that the work has been made the basis of profound etymological research. The edition of Twan Yü-ts'ai (see No. 694), in 16 volumes, was republished in 1868, at the expense of the high officials of Kiang-su."

Page 75, No. 235, for "Kowh" read "Kwoh."
„ 79, „ 248, „ "Chu" „ "Ch'u."
„ 87, „ 275, „ "Ko Shu" „ "Koshu."
„ „ „ „ „ "Ngan-lu-shan" „ "Ngan Lu-shan."
„ 92, „ 295, „ "equatic" „ "aquatic."
„ 100, „ 318, „ "T'an" „ "P'an
„ 105, line 9, „ "prescription" „ "proscription."
„ 112, line 9 from below, for "patent" „ "latent."
„ 114, No. 340, for "k. 16" „ "k. 28."
„ 129, line 6, „ "Hi" „ "Ili."
„ 136, No. 425, „ "撫" „ "撫"
„ „ „ „ „ "rewarded" „ "awarded."
„ 153, „ 494, „ "*Suh*" „ "*Shu*."
„ 166, „ 532, „ "there" „ "then."
„ 172, „ 554, „ "Tantaa" „ "Tantra."
„ 205, „ 672, after Empress *dele* comma.

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Page 241, No. 801, for "Tow" read "Fow."
„ 252, „ 846, „ "公" „ "宮."
„ 259, „ 864, „ "西" „ "酉."
„ 266, „ 881, „ "case" „ "care."
„ 267, „ 887, 3rd line from below, for "course" read "coarse."
„ 290, „ 962, for "CHWAN" read "CHWANG."
„ 296, „ 19, „ "northern" „ "southern."
„ 297, „ 23, „ "宮" „ "官."
„ 300, „ 43, „ "Throne" „ "Three."
„ 302, „ 63, line 2, for "通鑑" etc. read "通志. The *T'ung Che*, by Chêng Tsiao."
„ 306, „ 84, for "Shung" read "Shun."
„ 316, „ 144, „ "Regulations" „ "Regulators."
„ 338, „ 251, „ "legends" „ "legend."
„ 340, „ 261, „ "to" „ "in."
„ 352, „ 305, „ "論語 and 孝經" „ "公羊傳 and 穀梁傳."
„ 354, „ 309, against No. 12 read "鄂 or 楚"; against No. 13 read "湘."
„ 361, 2nd line from below, after "Epoch of" insert Ho-loh.
„ 363, 3rd line from top, for "Yung Chuh" read "Chuh Yung."

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THE

CHINESE READER'S MANUAL.

PART I.

INDEX OF PROPER NAMES.

1.—A-fang Kung 阿房宮. A vast palace built by She Hwang-ti, B.C. 212, near the city of Hien-yang, his ancestral capital. It was an enlargement of a prior edifice, to which the name 阿基房 had been given. The palace was erected within the park or hunting-ground called Shang Lin Yüan 上林苑, and 700,000 criminals and prisoners were employed at forced labour in its construction. The central hall was of such dimensions that 10,000 persons could be assembled within it, and banners sixty feet in height might be unfurled below. Vast as it was, the son and successor of the founder commenced his brief reign, in B.C. 209, by adding to its magnificence.

2.—A Kiao 阿嬌. The infantile name of one of the consorts of Han Wu Ti. It is related that the future emperor, when a child, was seated one day on the knee of one of the Princesses, his aunt, who asked him laughingly whether he would like to be married, and pointing to A Kiao, whether he would wish her to be his wife. The child replied: "If I could possess A Kiao as my wife, I would have a golden house to keep her in 當以金屋貯之!" The expression has become proverbial for doting love.

3.—A Man 阿瞞. The infantile name of two celebrated personages, viz., Ts'ao Ts'ao and Ming Hwang of the T'ang dynasty qq. v.

4.—A Tow 阿斗. The infant name of the child of Liu Pei by his consort Sun Fu-jên, and afterwards his successor, A.D. 223, on the

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throne of Shuh. In the memorable rout of Ch'ang-fan K'iao, A.D. 208, the child was saved from falling into the hands of the enemy by being carried from the field in the bosom of his father's faithful adherent Chao Yün q. v.

5.—Chang Chung 張中, 14th century A.D. The secular name of a Taoist priest who is mentioned among the adherents of the founder of the Ming dynasty. He bore the designation of 鉄冠道人, the Iron-capped priest.

6.—Chang Chung-Kien 張仲堅, 7th century A.D. A noted adherent of the founder of the T'ang dynasty. From his flowing beard, like that attributed to the "horned dragon" 虬, he received the appellation of "the dragon-bearded worthy" 虬髯公. During the intestine troubles which ushered in the close of the Sui dynasty, circa A.D. 615, his patriotic aspirations brought him into contact with Li Tsing, whose beauteous concubine Hung Fu Nü q. v. claimed him as her brother. After the establishment of the T'ang dynasty he led an expedition to the country of Fu-yü 扶餘國, part of modern Corea, which he conquered and took possession of as King.

7.—Chang Ch'ang 張敞. *子高, 1st century B.C. Celebrated as an official under Han Süan Ti for his skill in repressing disorders and the brigandage then prevalent. While Prefect of King-chao, 京兆尹, in B.C. 61, he seized some noted robbers, who, under promise of an amnesty to themselves, delivered their accomplices into the hands of justice by the following stratagem, which he suggested. Assembling their comrades at a feast they made them drunk, and marked the clothing of each man with a spot of ochre, by which the wearers were afterwards detected and captured. Although, owing to his vigilance, "the alarm drum was not struck for nine years," he nevertheless fell into disgrace, and one of his subordinates, triumphing in this event, spoke of his chief as 五日京兆—Prefect for five days more; but Chang Ch'ang, hearing of this slight, seized and executed the offender, as a proof that even in the few remaining days of office he neglected no duty or prerogative. The phrase has become classical in this sense. Dismissed and degraded, B.C. 53, for alleged offences, the immediate increase of disorder which ensued

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prompted the Emperor to recall him to office, and he was advanced to the Governorship of Ki-chow.

8.—Chang Ch'e 張栻. *敬夫. †南軒. A.D. 1133—1181. One of the celebrated philosophers of the Sung dynasty, a friend and disciple of Chu Hi. Son of Chang Sün. Author of divers commentaries on the classics. Can. as 宣.

9.—Chang Fang-p'ing 張方平. *安道. †樂全. A.D. 1007—1091. Distinguished at an early age by precocious genius, and renowned as one of the most erudite scholars and upright officials of his time. Among his titles to distinction is recorded the service he rendered to literature and to the State in recognizing the worth of Su Sün and his sons Su She and Su Chêh, qq. v., whom he raised from obscurity while governing the province of Shuh, and introduced to the Emperor's notice. Author of numerous works.

10.—Chang Fei 張飛. *翼德. *D.* A.D. 220. Bosom friend of Kwan Yü, the famous champion of Liu Pei qq. v., and with him celebrated as a leader in the wars of the Three Kingdoms. He is reputed to have pursued the trade of butcher and wine-seller, from which he emerged, A.D. 184, to join the above-named heroes in their martial enterprises. He perished at length, after performing many heroic exploits, by the hand of an assassin named Fan Kiang 范疆.

11.—Chang Hai 章亥. Abbreviated for T'ai Chang and Shu Hai. See T'ai Chang.

12.—Chang Hao 張昊. *清源. A noted writer of the Sung dynasty, circâ A.D. 1200.

13.—Chang Hêng 張衡. *平子. A.D. 78—139. Grand Historiographer—太史令—in the reign of Han Shun Ti, and celebrated for his universal knowledge, but more particularly for his mastery of astronomical science. He constructed an uranosphere, which he called 渾天儀 (celestial globe), and greatly advanced the sciences of astronomy and mathematics among his countrymen. In A.D. 133 he incurred his sovereign's displeasure through the fearlessness of his counsels, and was shortly afterwards denounced as a magician and disgraced. Author of several works, including a treatise on astronomy entitled 靈憲.

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14.—Chang Hung Hung 張紅紅, 9th century A.D. A famous courtesan, celebrated by her musical talent. Her singing attracted the favour of the famous soldier Wei Ts'ing q. v., who made her his concubine. Such was her skill in music that, when placed behind a screen while a new air was being played, she scored the notes on a board with beans, and was able to repeat the air as soon as the performer had concluded it. The Emperor King Tsung took her into his own harem, where, hearing one day of Wei Ts'ing's death, she suddenly expired from grief. Posthumous honours, as to a Princess, were decreed to her.

15.—Chang Hü 張旭 * 伯高. *Temp.* T'ang dynasty. One of the Eight Immortals of the Wine-cup, celebrated in the poems of Tu Tsze-mei. He was distinguished also as a calligrapher, and dashed off highly prized inscriptions in the cursive hand while in his most exalted states of inebriety.

16.—Chang Hwa 張華 * 茂先. A.D. 232—300. Minister of State under Tsin Hwei Ti. Author of the 博物志. He was put to death by the Prince of Chao 趙王, when the latter took up arms to extinguish the tyranny of the empress-consort Kia 賈后, whose cause Chang Hwa refused to abandon.

17.—Chang I 張儀, 4th century B.C. A native of the State of Wei 魏, celebrated as an adventurous and subtle politician. Was in early life a fellow-student with Su Ts'in q. v., at the feet of the mystic philosopher and recluse called Kwei-kuh Tsze q. v. The two aspirants for political fame, after perfecting themselves in the recondite lore of their instructor, sought for employment as counsellors or diplomatists, after the manner of the age, in the service of one or other of the then contending States. Of Chang I it is recorded in popular literature that having been unjustly accused of theft and beaten almost to death, on returning to his home he said to his wife: "Look, and tell me whether my tongue is still in its place?" On receiving an affirmative reply, he exclaimed: "If my tongue is still there, I have enough left to me!" Su Ts'in rose early to distinction and power, whereupon Chang I, it is said, inspired by feelings of jealousy, chose the opposite side to that embraced by his fellow-student, and entered, circâ B.C. 330, the service of the ruler of Ts'in, then already

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advancing in a career of aggression against the States which still owed a nominal allegiance to the tottering dynasty of Chow. In B.C. 328 Chang I was invested with the title 客卿, or "alien Minister," and led a successful campaign against his own native State. In the course of a chequered career he incurred at times the displeasure of his adopted rulers, and in B.C. 323 he reëntered the service of his own lawful sovereign; but, after living to witness the downfall and assassination of his former comrade, he eventually returned to the post he had held in the government of Ts'in. Chinese moralists blame the laxity of principle evinced in his changeful career.

18.—CHANG K'IEN 張騫. * 子文. 2nd century B.C. A Minister of HAN WU TI. Celebrated as the first Chinese who penetrated to the extreme regions of the West; whence he is spoken of by the ancient historians as having "pierced the void" 鑿空. Sent as an envoy to the Yüeh Ti or Getæ 月氏, he was taken prisoner by the Hiung-nu, and detained a prisoner in their country for many years. Being at length released, he was again despatched as envoy to the Kingdom of Ta Yüan 大宛 (Fergana), from whence he is said to have brought the cultivated grape-vine to China, introducing to the knowledge of his countrymen the wine made by the Persians from its fruit. In B.C. 122, was sent to negotiate treaties with the Kingdoms of Si Yü 西域—the present Turkestan—and by B.C. 115, a regular intercourse with the thirty-six States of this region had become established through his efforts. He is reputed the discoverer of the sources of the Yellow River, which before his time was believed to flow direct from the verge of Heaven, and to be a continuation of the 天河, Celestial River or Milky Way. See K'ien Niu. Was ennobled as 博望侯.

19.—CHANG.KIOH 張角, 2nd century A.D. A native of North-eastern China, who, having obtained a great following during many years' practice of the occult arts of Taoism, raised the standard of rebellion in A.D. 184, in conjunction with his brother Chang Pao 張寶, and in the space of a single month gained possession of all the Northern provinces. His adherents, divided under 36 commands, were distinguished by yellow turbans 黃巾, and for a time they carried all before them; but after some months of sanguinary warfare the insurrection was suppressed and its

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leaders were slain. With this rebellion the downfall of the Han dynasty was virtually ushered in.

20.—Chang Kiu-ch'êng 張九成. * 子韶. A.D. 1092—1159. A celebrated scholar and official; renowned for his uprightness and his patronage of indigent students. Incurring the resentment of Ts'in Kwei q. v., whose peace policy he disapproved, he was banished for many years to a subordinate post, where he gave himself wholly up to study.

21.—Chang Kiu-ling 張九齡. * 子壽. A.D. 673—740. A minister of State under T'ang Hüan Tsung (Ming Hwang), with whom, alone of all the courtiers, he ventured to remonstrate respecting his licentiousness and misrule. In A.D. 736, on the occasion of an Imperial birthday, when others presented rare and costly gifts, including mirrors obtained at great expense from distant lands, he, on the contrary, offered his liege lord a treatise he had compiled, containing admonitions which he had ransacked history to bring together. This he called the "Golden Mirror for the Sovereign's birthday." Although respected for his integrity and boldness, his counsels were but little heeded. He sought, but ineffectually, to awaken the Emperor to the treasonable designs of Ngan Lu-shan; but after the rebellion of this pampered favourite had actually come to pass in the sovereign's declining years, Hüan Tsung bethought himself of the counsels given him by his faithful minister, and ennobled him posthumously with the title 始興伯. Was later canonized as 文獻. A contemporary writer records that he was accustomed to divert himself in corresponding with his friends by means of carrier-pigeons, which he denominated 飛奴 — flying slaves.

22.—Chang Kwoh 張果. One of the Eight Immortals of the Taoists. Said to have flourished toward the close of the 7th and middle of the 8th century. Leading an erratic life, he performed wonderful feats of necromancy. His constant companion was a white mule, which carried him thousands of miles in a day, and which, when he halted, he folded up and hid away in his wallet. When he again required its services he spirted water upon the packet from his mouth, and the beast at once resumed its proper shape. According to Taoist tradition, the Emperor Ming Hwang q. v. repeatedly urged him to visit his Court and to assume

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there a priestly office, but the ascetic wanderer spurned every tempting offer. He was, however, invested by the sovereign with the title 銀青光祿大夫. About A.D. 740, the Emperor once more summoned him to his Court, but the message had scarcely reached the sage when he expired, or, as the Taoists assert, entered on immortality without suffering bodily dissolution. The Emperor erected in his honour a fane which he entitled 棲霞觀.

23.—Chang Kün-jui 張君瑞. Hero of the famous romance called the Si Siang Ki 西廂記, and favoured lover of Ts'ui Ying q. v.

24.—Chang Li-hwa 張麗華, or Chang Kwei-fei 張貴妃. The favourite princess of the last ruler of the Ch'ên dynasty, A.D. 583—589. See Ch'ên Shuh-pao. She was renowned for beauty, and in particular for her long and glossy hair, which was said to be seven feet in length. In A.D. 584, the imperial voluptuary devoted his whole energy, and appropriated vast sums of treasure, to the construction of three magnificent towers within the grounds of his palace, to which the names of 臨春閣, 結綺閣, and 望仙閣 were given. In these abodes of pleasure he dwelt, a slave to licentious enjoyments, with Chang Li-hwa and his two other favoured concubines, K'ung Kwei-fei and Kung Kwei-fei (孔妃, 龔妃), wholly abandoning the duties of government to eunuchs and unworthy courtiers, until ruin and dethronement supervened. Chang Li-hwa was also styled Chang Ch'ang-ngo, a title of admiring endearment given her by her consort, in allusion to the lady of the Moon. See Ch'ang-ngo 常娥.

25.—Chang Li-p'in 張麗嬪, otherwise called A-yüan 阿元, a famous beauty of the harem of the last Emperor of the Mongol (Yüan) dynasty, A.D. 1333, celebrated for her elegant embroidery.

26.—Chang Liang 張良. *子房. *D.* B.C. 189. One of the earliest adherents and afterwards chief counsellor of the founder of the Han dynasty, whose cause he embraced in B.C. 208, when Liu Pang, still known only as "Duke of Pei," had raised the standard of revolt against the successors of the House of Ts'in. His sagacity contributed in a powerful degree to the triumph of Liu Pang, who ennobled him with the title 留侯. Almost immediately after the proclamation of his patron

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as Emperor, he alleged his infirmities as a motive for withdrawing from the world, and declined all substantial rewards, remarking that since with "three inches of tongue" he had attained the dignity of counsellor to his sovereign he desired no further glory. Is ranked with Ch'ên P'ing and Han Sin qq. v. as one of the 三傑 or Three Heroes.

Taoist legends have been busy with the name of Chang Liang, who is represented as one of the earliest patriarchs of the society of mystics. It is related of him that in early life he encountered one day a poor and aged man, whose sandal had dropped from his foot, which Chang picked up and restored to him. As a reward for this service the old man bade him meet him five days later at a certain place, and after thrice postponing the promised revelation, because each time Chang had failed to arrive respectfully at an earlier hour than his strange acquaintance, the old man, satisfied at length, drew from his robe a volume which he bestowed upon him with the words: "He who studies this book shall become a King's preceptor!" He added that in thirteen years' time Chang Liang would meet him once more in the shape of a yellow stone 黃石 at Kuh Ch'êng. This prediction was verified by the finding of a yellow stone at the time and place as prophesied. From the mysterious treatise thus obtained Chang Liang derived the wisdom which distinguished his counsels. At the close of his official career he renounced the use of food, and prosecuted the search for the elixir of life under the guidance of the supernatural being Ch'ih Sung Tsze q. v., but failed to obtain immortality.

27.—Chang Ngan-she 張安世. *D.* B.C. 62. A minister of State under Han Wu Ti and his successor. Distinguished by his wealth and magnificence.

28.—Chang She-ch'eng 張士誠 *D.* A.D. 1367. A famous rebel leader, who, in A.D. 1353, fomented an insurrection against the last Emperor of the Yüan dynasty and struggled for the mastery of China during a number of years with Chu Yüan-chang q. v. and other insurgents. In 1357 he captured P'ing Kiang (the modern Soo-chow), and in 1363 proclaimed himself there as King of Wu 吳王. He was at length overthrown in 1367 by the victorious arms of the founder of the Ming dynasty.

29.—Chang She-kieh 張世傑 *D.* A.D. 1279. One of the small

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body of faithful statesmen and commanders who struggled to the last on behalf of the house of Sung against the invasion of the Mongols. Jointly with Luh Siu-fu q. v. he shared in the last stand that was made at Yai Shan on the coast of Kwangtung; and, after the final defeat, fled with a single junk in which he endeavoured to carry off the Empress dowager to Tonquin. On hearing of the death of her son, however, the Empress cast herself into the sea, and Chang She-kieh shortly afterwards perished with all on board his vessel in a typhoon which overtook it near Hai Ling Island 海陵山.

30.—Chang Show-kwei 張守珪, 7th century A.D. A bold and skilful commander. Was governor of Kwa-chow on the Yang-tsze when this city was beleaguered, circâ A.D. 730, by the Kitan (Northern Tartars), at whose approach the slender garrison became much disheartened; but Chang invited his officers to a feast the mirth and music of which, reaching the enemy's hearing, gave them such an idea of the strength and unconcern of the Chinese, that they retreated. Hereupon Chang pursued them with his forces and routed them heavily. The Emperor was so much overjoyed with this success that he would have made Chang one of his chief ministers; but Chang Kiu-ling q. v. remonstrated against this, saying: "If for repelling the Tartars you make him minister, what reward will remain for him if he vanquishes the Turks (T'u-küeh)?" Failing to continue his career of success, he was disgraced in A.D. 739.

31.—Chang Shuh-yeh 張叔夜. * 稚仲. *D.* A.D. 1127. A millitary commander of the reign of Sung K'in Tsung, and celebrated by the devotion he displayed when that sovereign was reduced to the lowest straits by the invasion of the Kin Tartars. He raised a body of 30,000 troops under an appeal to arms of the most pressing nature for the sovereign's rescue (勤王) in A.D. 1126, and hurried toward the beleaguered capital; but, being ordered to enter the city with his forces, his efforts at relief were neutralized; and in the following year he shared the emperor's captivity. On being carried away prisoner to the North he committed suicide on reaching the frontier.

32.—Chang Yüeh 張說. * 道濟, A.D. 667—730. Statesman and scholar. Minister of State under T'ang Hüan Tsung. Was distinguished as a painter.

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33.—Chang Sien 張仙. A divinity of doubtful origin, extensively worshipped during the Sung dynasty by women desirous of offspring. A legend respecting this mythical being refers the belief in his existence to an incident in the history of Hwa Jui Fu Jên q. v., who, when brought from Shuh to grace the harem of the founder of the Sung dynasty, circâ A.D. 960, is said to have secretly preserved the portrait of her former lord, the Prince of Shuh, whose memory she passionately cherished. Jealously questioned by her new consort respecting her devotion to this picture, she declared it to be the representation of a divine being, called Chang Sien, the patron of child-bearing women. Although the genuineness of the legend is open to question, it comprises all that is known respecting the introduction of this name into the Chinese pantheon. Cf K. Y. k. 85.

34.—Chang Sün 張浚. * 德遠. *D.* A.D. 1164. Celebrated as a scholar and statesman. An ardent antagonist of Ts'in Kwei q. v., whose policy of peace with the invading Tartars he bitterly opposed, and whom he succeeded, after Ts'in Kwei's death, in the office of prime minister. Ennobled as 魏國公. A distinguished author as well as statesman, he produced a work which gained high repute under the title "Explanations of the Five Canonical Books."

35.—Chang Tao-ling 張道陵. * 輔漢, *B.* A.D. 34. Said to have been a descendant in the 8th generation of Chang Liang q. v., and celebrated as one of the Sien 仙, or Immortalized Beings of the Taoist mythology and the patron of this sect. He is reputed as having been born at T'ien Muh Shan 天目山, in the modern province of Chekiang, and is said at the age of seven to have already mastered the writings of Lao Tsze and the most recondite treatises relating to the philosophy of divination. Devoting himself wholly to study and meditation, he steadfastly declined the offers made him by the Emperors Ho Ti and Chang Ti, who wished to attract him into the service of the State. The latter sovereign ennobled him, from respect for his attainments, with the title 翼縣侯. Retiring to seclusion in the mountain fastnesses of Western China, he devoted himself there to the study of alchemy and to cultivating the virtues of purity and mental abstraction. His search for the elixir of life was successful, thanks to the instruction conveyed in a mystic treatise supernaturally received from the hands of Lao Tsze himself.

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The later years of the mystic's earthly experience were spent at the mountain called Lung Hu Shan q. v. in Kiang-si, and it was here that, at the age of 123, after compounding and swallowing the grand elixir 大丹, he ascended to the heavens to enjoy the bliss of immortality. Before taking leave of earth he bequeathed his secrets to his son, Chang Hêng, 張衡, and the tradition of his attainments continued to linger about the place of his abode until, in A.D. 423, one of his sectaries, named K'ow K'ien-che 寇謙之, was proclaimed as his successor in the headship of the Taoist fraternity and invested with the title of T'ien She 天師 (the preceptor of Heaven), which was reputed as having been conferred upon Chang Tao-ling. See T. K. 魏元明帝, 泰常, 8th year. In A.D. 748, T'ANG Hüan Tsung confirmed the hereditary privileges of the sage's descendants with the above title, and in 1016, SUNG Chên Tsung enfeoffed the existing representative with large tracts of land near Lung Hu Shan. The Mongol emperors were also liberal patrons of the family, who have continued, until the present day, to claim the headship of the Taoist sect. In imitation, probably, of the Tibetan doctrine of heirship by metempsychosis, the succession is perpetuated, it is said, by the transmigration of the soul of each successor of Chang Tao-ling, on his decease, to the body of some infant or youthful member of the family, whose heirship is supernaturally revealed as soon as the miracle is effected.

38.—CHANG-T'AI LIU 章臺柳—the lady Liu of Chang-t'ai (a district in the city of Ch'ang-ngan), of whom a romantic history was narrated under the T'ang dynasty. She is said to have been bestowed in marriage upon a poor but gifted scholar named Han Yih 韓翃 by his patron, a wealthy man named Li, whose concubine she was. Having become separated from her husband during the troublous period, circâ A.D. 756, she took refuge in a nunnery. During her seclusion she received a poetical apostrophe from her sorrowing partner, in which (with reference to the signification of her name, *Liu—willow*), he lamented that the willow branch he had cherished was exposed to be rudely plucked by another's hand. She replied in a similar strain. Eventually, after having been forcibly taken to wife by a Tartar chieftain, she was restored by an Imperial order to her lawful spouse.

37.—CHANG TSAI 張載. * 子厚, A.D. 1020—1067. †

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橫渠. One of the famous schoolmen of the Sung dynasty, commonly called Chang Tsze 張子 or the Philosopher Chang. Can. as 明

38.—Chang Tsün 張俊. An official of high repute during the reigns Sung K'in Tsung and Kao Tsung. Held various military commands; and was successful on several occasions in checking the incursions of the Kin 金 Tartars, notably in A.D. 1118 and 1126. Ennobled as 益國公, and afterwards raised to the rank of Prince, with the title 清河郡王.

39.—Chang Yung 張詠. * 復之, A.D. 946—1015. A noted scholar and statesman. Held office as Viceroy of Shuh (Szech'wan), where his beneficent rule is still held in veneration.

39a.—Chang-sun Wu-ki 長孫無忌. * 輔機. *D.* A.D. 659. Was a comrade of Li She-min during the struggles which ended by placing the latter's father on the throne of China. Li She-min married his sister, who became Empress on her husband's accession to the throne A.D. 627. Chang-sun was made Minister of State in the same year, despite the objections of his sister, who apprehended danger from the elevation of her kindred to exalted posts. Her fears proved unfounded, and he continued for many years a faithful and trusted servant of T'ai Tsung. On the latter's death, he left his brother-in-law as guardian, conjointly with Ch'u Sui-liang, to the young sovereign, his heir and successor. This prince, however, at the instigation of his consort Wu How q. v., disgraced and degraded the loyal minister, and finally doomed him to death. Was a historian of much merit.

40.—Chao Ch'ung-kwoh 趙充國. * 翁孫, *D.* B.C. 52. A military commander during the reigns Han Wu Ti, Chao Ti, and Süan Ti. In B.C. 99, he broke through the beleaguering army of the Hiung-nu, who had surrounded the forces of Li Kwang-li, q. v. and in B.C. 61, when more than 70 years old, he was consulted respecting the measures that should be taken to repel an incursion of the Tibetans (Kiang). He replied 百聞不如一見—"once seeing is better than a hundred times hearing," and proceeded himself to the frontier to direct the movements of the army, which, under his prudent strategy, achieved a signal triumph. Was ennobled with the title 營平侯. By his advice, a

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body of troops were permanently stationed on the frontier as military settlers, and the practice of allotting tracts of land to the support of stationary garrisons (屯田) is attributed to this origin.

41.—Chao Fei-yen 趙飛燕, 1st century B.C. A famous beauty. Daughter of a musician named Fêng Wan-kin 馮萬金. She was trained as a dancing-girl, and from her grace and litheness received the appellation Fei Yen (flying swallow). Left with her sister, Ho-têh, unprotected on their father's death, the two girls, adopting the surname Chao in lieu of their own, found their way to the capital, where, after maintaining themselves for a time as courtesans, they attracted the notice of the Emperor Chêng Ti, B.C. 18, who took them into his seraglio and made Fei Yen his favourite concubine with the title *tsieh-yü* 婕妤 or lady-in-waiting. Her skill in the art of dancing (posturing) was such that it is said of her she could dance on the palm of a hand or in a bowl. In B.C. 16, the Emperor, infatuated with his new favourite, elevated her to the rank of Empress Consort, conferring the rank of 昭儀 or Lady of Honour upon the younger sister. Was driven to commit suicide in B.C. 6, after the decease of Ch'êng Ti, through the machinations of his successor's consort.

42.—Chao Ho-teh 趙合德. See the preceding.

43.—Chao Kao 趙高, 3rd century B.C. Eunuch in the service of Ts'in She Hwang-ti, on whose death, B.C. 210, he conspired with the Minister Li Sze in fabricating a false testament, by which the sovereignty of the Empire was bequeathed to the Emperor's second son Hu Hai; the heir-apparent, Fu Su, qq. v., having previously been sent into banishment. Chao Kao ingratiated himself with his Imperial protégé by yielding boundless compliance with the latter's wishes, but his ambition still aimed at a more entire control of power. In furtherance of this secret design he sought to remove from his path all possible antagonists, and in order to discover who were boldest among the courtiers he, on one occasion, presented a stag to the young sovereign, saying "This is a horse for your Majesty." Some of the courtiers, on being asked by the Emperor what the animal was, remained silent; others replied "This is certainly a stag." Of all these, whom he regarded as daring to oppose his will, Chao Kao speedily effected

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the destruction. Trusting at length in his supposed power, he deposed the Emperor, B.C. 207, and put him to death, but was shortly afterwards assassinated by the youthful heir to the Throne, Tsze Ying q. v. From the incident above narrated comes the saying 指鹿爲馬—"to call a stag a horse," in the sense of wilful misrepresentation.

44.—Chao K'i 趙岐. * 邠卿. Died A.D. 201, aged about 93. A nephew by marriage of the celebrated scholar Ma Yung, and himself one of the most renowned among the commentators on the classics. He held various offices of state, but was long involved in disgrace and trouble during the factious struggles which ushered in the downfall of the Han dynasty. In early life his name (名) was 嘉, and his literary designation (字) 臺卿, but being obliged to take refuge in concealment he changed these appellations for the characters above, by which he is known in history. While hiding in obscurity, he prepared a commentary on the book of Mencius which is still regarded as a standard authority.

45.—Chao Kün 昭君 [surnamed 王]. A famous heroine of romance. Said to have been taken into the harem of Han Yüan Ti, B.C. 48, where, however, she was secluded from the notice of her Imperial lord through the malice of his treacherous minister Mao Yen-show. The latter, according to one version of a romance which is variously related, had been commissioned to bring her to the palace, on a report of her beauty reaching the court, and she was found by him to be of surpassing loveliness, the daughter of poor but worthy parents. Her father refused to pay a sum demanded from him as a bribe by Mao Yen-show, who, in revenge, presented to the Emperor a portrait so little like the original that his Majesty conceived no wish to see the new addition to his seraglio, and she languished in oblivion for years until chance threw the Emperor across her path, when he at once became enamoured of her beauty. The faithless Minister, his wiles discovered, fled from Court and took refuge with the Khan of the Hiung-nu, to whom he shewed the real portrait of Chao Kün. The Khan, fired by the hope of obtaining possession of so peerless a beauty, invaded China in irresistible force, and only consented to retire beyond the Wall when the lady was surrendered to him. She accompanied her savage captor, bathed in tears, until the banks of the Amur (Heh-lung Kiang) were reached, when, rather than go beyond the fatal boundary, she plunged

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into the waters of the stream. Her corpse was interred on the banks of the river, and it is related that the tumulus raised above her grave remained covered with undying verdure (whence the tomb is called Ts'ing Ch'ung 青冢). The history of Chao Kün forms the basis of a drama —出塞 | | —translated by Sir John Davis, with the title "The Sorrows of Han." The actual historical fact, as narrated in the *T'ung Kien Kang Muh*, is that, in B.C. 33, the Emperor cemented an alliance with the Khan of the Hiung-nu by bestowing upon him in marriage, on his visiting the Court, the lady 王嬙, called Chao Kün, who, on reaching the country of her adoption, become recognized as queen (閼氏) with the title Ning Hu 甯胡.

46.—Chao Meng-fu 趙孟頫. * 子昂. † 松雪. A.D. 1254—1322. A scion of the Imperial house of Sung, and distinguished as a scholar, painter, and calligrapher. His wife, the lady Kwan, 管夫人, was also distinguished as a painter.

47.—Chao Kw'ang-yin 趙匡胤 A.D. 917—975. Founder of the Sung dynasty. Was descended from a line of distinguished officials of the T'ang dynasty and their short-lived successors. His birth is said to have been ushered in by numerous portents, and he rose early to renown as a warrior in the service of the House of Chow. On the accession of the youthful ruler Kung Ti, A.D. 960, at a time when the Empire was in disorder and when invasion by the Tartars was imminent, Chao Kw'ang-yin was despatched as generalissimo to take command of the army. The soldiery, dissatisfied with their prospects under a weak boy-ruler, and impelled by sundry current prophecies, determined to make the general their monarch. While halting at a post called the Bridge of Ch'ên 陳橋, a resolution was taken, and the tent of the generalissimo was tumultuously surrounded at midnight. Overcome with wine, the commander was sleeping soundly when he was aroused to receive the news of his proclamation as Emperor, and before he could say Yea or Nay, a yellow mantle was thrown over him, and he was hailed as the Son of Heaven. He reigned sixteen years, and is known in history as T'ai Tsu 太祖.

48.—Chao Kwo 趙過 2nd century B.C. A public official, employed by Han Wu Ti as Superintendent of Agriculture, and reputed

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as the inventor of the art of ploughing with oxen, in lieu of human labour. The credit of this idea is denied him, however, by several historical critics. Cf. K. Y. k. 19.

49.—Chao Sheh 趙奢 3rd century B.C. A functionary of the State of Chao, whom the lord of P'ing Yüan (see No. 563) recommended for employment as steward of the revenues of the kingdom, in consequence of the wise advice that he had tendered. The armies of the unscrupulous and aggressive sovereign of Ts'in having wantonly invaded the territory of Chao and seized a position at Yen-yü 閼與, the prince took counsel with his ministers respecting the possibility of dislodging the enemy. His chief counsellor, Lien P'o 廉頗, gave an unfavourable reply; but Chao Shêh volunteered to undertake the task, and moved with an army against the invaders, undismayed by their numbers or by the difficulties of the mountainous region in which his field of operations lay. By the maintenance of severe discipline and of a Fabian course of policy, remaining firmly behind his entrenchments, (whence the expression 堅壁 has taken rise) until the proper moment for action arrived, he lulled the hostile forces into a fatal self-confidence, and eventually routed them with great slaughter. For this triumph he was invested with the title of 馬服君. He died circâ B.C. 260, leaving a son, Chao Kwoh | 括, who aspired to continue the paternal honours. On a renewed outbreak of hostilities between Ts'in and Chao, the sovereign of the latter State was persuaded to entrust the command of his forces to Chao Kwoh, notwithstanding the warning uttered by Lien P'o and his colleague Lin Siang-ju q. v., who urged that the son had no idea beyond adhering blindly to the records of his father's policy, and was incapable of adapting himself to circumstances. As the sovereign nevertheless persisted in his design, Chao Kwoh's mother presented a memorial in which she set forth her knowledge of her son's incapacity for the post of commander, but without effect. Finding that the appointment was irrevocable, she again addressed the Prince entreating that at least she might be spared from undergoing punishment on account of the failure which she foresaw her son was about to incur. Chao Kwoh, in fact, was disastrously routed and slain in his first engagement with the army of Ts'in. His mother was exempted from the penalty that would have befallen her had she not sought to expose his lack of ability. Cf. S. K. k. 81.

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50.—Chao T'o 趙佗. *B.* circâ B.C. 240. *D.* B.C. 137. Celebrated in history as Prince of Yüeh 越王. Was a native of Chên Ting 眞定 in Northern China, and commenced his career in the service of the founder of the Ts'in dynasty, She Hwang-ti, who appointed him B.C. 215 to a command under Jên Hiao q. v., when the latter was occupied in subjugating the wild Southern borders of the Empire. He served under this commander for some years with the title of Governor of Lung Ch'wan 龍川令. When summoned to his superior's deathbed to receive from him the Viceroyalty of Nan Hai, the dying Viceroy advised him to carve out a principality for himself amid the disorder consequent on the death of their late despotic sovereign. Chao T'o profited by these counsels, and on the downfall of the Ts'in dynasty he proclaimed himself Prince of Southern Yüeh, with the title *Wu* (martial). His rule was, without difficulty, extended over the whole region at present constituting the provinces of Kwang-tung and Kwang-si. In B.C. 196 HAN Kao Ti despatched his minister Luh Kia to negotiate with Chao T'o, who consented to recognize him as his sovereign. Under the regency of the Empress Lü q. v. hostilities broke out between the Empire and its feudatory, during which his power became extended over the present Province of Hu-nan; but, in the succeeding reign, the breach was healed and Luh Kia again visited his Court as envoy. Chao T'o was the virtual founder of the city of Canton, where he was the first to construct a fortified position. Dying a centenarian, he bequeathed his throne to a grandson, who, however, was speedily overthrown by an invasion on the part of the armies of the Han dynasty.

In allusion to his early title as *Nan Hai Wei* 南海尉 he is frequently referred to as Wei T'o, *i. e.* Viceroy T'o.

51.—CHAO Ts'UI 趙衰 • 子餘. Chief among the trusty adherents who shared the exile of Ch'ung Urh (see Wên Kung) in B.C. 654. The banished prince having taken refuge with the chief of the Ti barbarians, the latter bestowed upon him his two daughters, of whom the younger, known as 季隗, was given in marriage to Chao Ts'ui. She gave birth to a son named Chao Tun, q. v. By a former wife Chao Ts'ui had three sons, named respectively T'ung 同, Kwoh 括, and Ying-ts'i

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嬰齊, who were slain B.C. 583. (See T'u-ngan Ku.) On the prince's return from exile Chao Ts'ui accompanied him and became his prime minister, in which capacity he directed with consummate skill the affairs of Tsin.

52.—Chao Tun 趙盾. * 孟. Son of Chao Ts'ui, and his successor in the office of minister. The sovereign whom he served, Duke Ling of Tsin, (B.C. 620—607), offended by his boldness in offering reproof, sought to have him assassinated by the hand of an emissary named Tsu Ni 鉏麑, but the latter, rather than become the murderer of a virtuous minister, dashed out his own brains against a tree. The prince next contrived an ambush in which Chao Tun was to be waylaid when returning in his cups from a state banquet; but the Minister, forewarned by She Ming 祈彌明, a man whom he had once rescued from starvation, left the table sober, and escaped the ambush. Hereupon a ferocious mastiff of the breed called Ngao 獒, was let loose against him, but the dog was killed by She Mi-ming. He hereupon took to flight, but was speedily recalled by his brother Chao Ch'wan, 趙穿, who slew Duke Ling in his peach-garden 桃園. The son of Chao Ch'wan, named So, was afterwards slain by T'u-ngan Ku q. v.

53.—Chao Yih 趙翼. * 耘松. † 甌北 A.D. 1727—1814. A noted writer and historical critic.

54.—Chao Yün 趙雲, * 子龍. *D.* A.D. 228. One of the heroes of the wars of the Three Kingdoms, and a champion of the cause of Liu Pei q. v. Distinguished by unusual stature and great beauty. At the rout of Ch'ang-fan K'iao, 長板橋, A.D. 208, where Liu Pei fled with a few trusty followers before the forces of Ts'ao Ts'ao, he carried the infant son of his chieftain hidden in his bosom during the hurried flight. In admiration of the bravery displayed by his trusty champion on this and other occasions, Liu Pei exclaimed 子龍混身都是膽—His whole body is one mass of courage (*lit.* gall)!

55.—Chao Yün 朝雲. The name borne by a famous courtesan of the 11th century A.D. whose wit and beauty caused her society to be sought by the poet and statesmen Su She. An allusion is conveyed in the characters of the name to the incident immortalized in the poems of Sung Yü. See Wu Shan.

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56.—Chao Yung 昭容. See Wan Urh.

57.—Che 芝. A plant said to be of supernatural growth and auspicious omen. In the 說文 Dictionary it is termed a "divine plant" 神草, and it is said to be produced when virtuous monarchs are about to reign. Its seeds were reputed by the mystics of the Taoist sect as the food of the genii, and it is symbolical in general of all that is bright and good.

58.—Chen Teh-siu 眞德秀. * 景元. † 西山. A.D. 1178—1235. A celebrated scholar and disciple of Chu Hi. Author of commentaries on the *Tu Hio* and other works.

59.—Chêng Hüan 鄭玄. * 康成 A.D. 127—200. One of the most celebrated among the scholars of the Han dynasty. Was a pupil in early life of Ma Yung q. v, who confessed, when his disciple eventually left him, that a greater than himself had arisen. Founder of an authoritative school of criticism on the Confucian classics, which he edited with commentaries. When intestine disorders broke out in the Empire, circâ A.D. 168, Chêng Hüan secluded himself with his books in his native place, but such was the respect he gained through the celebrity of his learning that the ferocious Yellow Turban rebels spared the place of his abode while devastating the country round about. Like other scholars of his time, he was famed also as a lover of wine and was capable of drinking inordinate quantities without succumbing to intoxication.

60.—Chêng Tan 鄭旦. A famous beauty, said to have been presented to the harem of the Prince of Wu at the same time with Si She q. v.

61.—Cheng Ts'iao 鄭樵. * 漁仲. † 夾漈. A.D. 1108—1162. One of the most erudite and renowned men of letters of the Sung dynasty; distinguished by almost universal knowledge. The 58 works he composed consist in treatises upon nearly every subject within the range of Chinese literature. During the reign Shao Hing he held office as one of the Imperial historiographers.

62.—Cheng Yüan-yeo 鄭元祐. * 明德. A.D. 1292—1364. A man of letters under the Yüan dynasty.

62a.—Chêng Che-lung 鄭芝龍. * 飛皇. *D.* A.D.

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1661. A native of the province of Fukien, who, having, resided at the Japanese settlement on the island of Formosa at the close of the Ming dynasty, rose to a position of great eminence and power through his influence over the people of the seaboard. After a daring career as a piratical freebooter, he devoted his energies to the service of the Emperor in his struggle against the invading Manchus; and at the same time promoted the colonization of Formosa by the destitute masses of his native Province. By a Japanese wife he was father of Chêng Ch'êng-kung 鄭成功, who eclipsed even the paternal renown by his exploits at sea and as ruler of Formosa, whence he expelled the Dutch who had formed settlements there, with the object of constituting himself ruler of the entire island. Through the Portuguese, his name has been travestied into Koxshinga. The father, having fallen into the hands of the Manchu conquerors, was executed at Pe'king in 1661; and Koxshinga himself died in the following year, aged 39.

63.—Cho Mow 卓茂. *子康. *D.* A. D. 28. A functionary of State during several reigns, and at one time chief minister under Han Kwang Wu Ti. Beloved for his integrity and charitable benevolence.

64.—Cho Wen-kün, see Wên Kün.

65.—Chow 籀 or She Chow 史籀. A reputed historiographer of the reign Süan Wang B.C. 827, who is said to have invented the ancient form of written character called the greater *chwan* 大篆. (See No. 596.)

66.—Chow 周. The title assumed B.C. 1327 as the designation of his principality in the West by Tan Fu 亶父, (See No. 666), also known as Ku Kung 古公, (the ancient Duke), on being invested with the feudal lordship of K'i 岐. He was the father of Ki Li 季歷, whose son Ch'ang 昌 became known in history as the great "chief of the West" and virtual founder of the Chow dynasty. (See *Si Peh.*) Tan Fu had three sons, named or known as T'ai Peh 太伯, Chung Yung 仲雍, and Ki Li 季歷. (See *Ki Li.*)

67.—Chow Kung 周公—The "Duke of Chow," by which title Tan 旦, the fourth son of Ch'ang, chief of the West (see *Si Peh*),

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and younger brother of Wu Wang, the first sovereign of the Chow dynasty, is known in history, where he is ranked in virtue, wisdom, and honours, as yielding place only to the great rulers of antiquity, Yao and Shun. That this statesman actually existed at the period assigned to him is probably not to be doubted, but fable and exaggeration have largely contributed to the portraiture under which he is revered as one of the beneficent founders of the Chinese polity. On the death of Si Peh, B.C. 1135, on the eve of triumph over the cruel despotism against which he had taken up arms, Tan was left by him as assistant and counsellor to his elder brother Fa, whose establishment on the throne as successor to the dynasty of Yin he materially assisted. Throughout the reign of his brother and a part of that which next ensued, Tan, now known as Duke of Chow, acted as guardian and presiding genius of the newly created line. He drew up the ordinances of the Empire, directed its policy, and sought to purify the morals of the people from the depravity into which they had fallen under the late tyrannous rule. The principality of Lu 魯 was conferred upon him by his Imperial brother, but the services he rendered to the house of Chow caused the more significant title Chow Kung to remain permanently connected with his name. According to a legend devised in after years, he is reputed as the discoverer of the mariner's compass, being credited with the invention of a "South-pointing chariot" 指南車 to serve as a guide in returning to their homes for the envoys who came B.C. 1110 to offer homage from the regions now known as Tonquin. For an investigation of this fable see Legge, Shoo King, Part II, p. 545. He died, full of years and honours, in B.C. 1105.

68.—Chow Hing-sze 周興嗣. * 思纂. 6th century A.D. An official distinguished by literary ability circâ A.D. 502. The celebrated penman Wang Hi-che having written 1000 separate characters on as many slips of paper for the Emperor Liang Wu Ti, that sovereign directed Chow Hing-sze to arrange them in rhymed sentences to convey a meaning. This task was accomplished in a single night, but such was the mental effort that the compiler's hair and beard were turned completely white before morning. His work is known as the 千字文 or Thousand Character Composition.

69.—Chow Pi-ta 周必大. * 子充. A.D. 1126—1204.

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A celebrated scholar and functionary. Held numerous high offices, but is chiefly renowned through his writings and erudition. Canonized as 文忠.

70.—Chow Po 周勃. *D.* B.C. 176. Prominent among the supporters of the founder of the Han dynasty, whom he largely assisted in obtaining the control of the Empire. On the outbreak of the treasonable conspiracy headed by the kinsmen of the Empress Lü q. v. (諸呂), after Kao Ti's death, he hastened to assume command of the army and sought to ascertain from the first moment the sentiments of the troops. He put forth an order saying: "Let all who are for the family of Lü bare their right arms; and those who are for Liu (the Emperor's surname) bare the left!" The soldiery responded to his appeal by baring their left arms enthusiastically, whereupon he at once fell upon the traitors, whose forces he routed, and having seized and executed the Lü princes, he placed the rightful heir (Wên Ti) upon the throne, B.C. 179. He was made minister of State conjointly with Ch'ên P'ing, and ennobled as 絳侯; but shortly afterwards fell into unmerited disgrace, and died in retirement. Can. as 武侯.

71.—Chow Sin 紂辛. The historical title of Show 受, the abandoned tyrant whose downfall brought the dynasty of Shang (or Yin) to a close, B.C. 1123. Wild extravagance, unbridled lust, and the most ferocious cruelty are enumerated among his vices. To please his infamous concubine T'a Ki q. v. he constructed vast palaces and pleasure grounds called the Luh T'ai q. v. where wild forms of debauchery were continually practised. According to the legends, he formed a "lake of wine" at his palace of Sha K'iu, caused the trees to be hung with viands, and set men and women, naked, to chase each other before his eyes. The category of his offences against Heaven is summed up in the "Great Declaration" of the Shoo King (Cf. L. C. III, p. 283 et seq.) The most celebrated instance of his wanton cruelty is the treatment he indulged in toward his kinsman Pi Kan q. v. To satisfy the vindictive T'a Ki, Chow Sin caused his relative to be disembowelled, saying; "I have heard that in a wise man's heart there are nine openings; we will now see whether this is true!" The Chief of the West—see *Si Peh*—at length undertook to rid the Empire of this monster, and, after a crushing defeat of his forces near

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"the ford of Mêng," 孟津 the tyrant fled to his palace at Luh T'ai and perished in the flames with which he caused it to be destroyed.

72.—Chow Teh-wei 周德威. * 鎮遠 *D.* A.D. 918. A renowned commander in the service of the last sovereign of the T'ang dynasty, to whose cause he remained faithful after the Empire had passed to the usurping house of Liang. Greatly skilled in the art of strategy and "military divination," he supported the cause of the Prince of Tsin 晉王 in a long struggle against the newly-founded dynasty, and gained numerous successes. At length, in a decisive battle, waged contrary to his earnest advice (the scene of action being in the heart of the territory owning the sway of Liang), the Tsin troops were routed, and Chow Têh-wei with his son were together among the slain. The battle takes its name from the hill called 胡柳陂 (T. K. 梁貞朋 4th year). The Prince, who afterwards founded the dynasty of the Later T'ang, A.D. 923. bestowed high posthumous honours upon him.

73.—Chow Tun-i 周敦頤 * 茂叔 A. D. 1017—1073. Commonly designated Chow Tsze, or the Philosopher Chow, and ranked second only to Chu Hi in literary repute. Held various high offices of State, and was for many years at the head of a brilliant galaxy of scholars who sought his instruction in matters of philosophy and research. Author of the 太極圖說 and other works. Posthumously created 道國公 and can. as 元從. From a favourite place of abode he adopted the disignation (別號) of 濂溪先生, by which he is commonly referred to in literature.

74.—Chow Ya-fu 周亞夫. *D.* B. C. 142. Son of Chow Po, q. v. and distinguished like his father by faithful service of the Emperor Wên Ti. Governor of Honan B.C. 174, at a time when the Hiung-nu invaded the Empire in immense force, he was made generalissimo of the army moved forward to repel them, and the strictness of his discipline was strikingly manifested. The Emperor himself visited his camp on the frontier, but was refused admittance at the gate until the order to open it was given by Chow himself—his lieutenant saying: "in the army we know only the general's command; the Emperor's decree is not for our ears!" Wên Ti highly praised this firmness, and the conduct of the

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troops in the day of battle corresponded to the temper of their commander. In the reign of King Ti was sent as generalissimo to subdue the rebellious States of Wu and Ts'u. Withdrew in his last years from Court, on his counsels being disregarded by the Emperor, who persisted, despite his advice, in bestowing titles of nobility on five traitors who had fled from the Hiung-nu to the Chinese Court.

75.—Chow Yü 周瑜, *公瑾 *D.* A. D. 210. One of the principal adherents of the house of Wu, one of the Three Kingdoms which divided the empire of the Han dynasty. Sun Kien q. v. on his taking up arms to oppose Tung Cho, abode for a time in Chow Yü's native place, and his son Sun Ts'êh, who was of the same age with Chow Yü, became the latter's bosom friend. On the death of Sun Ts'êh, he attached himself to the second son, Sun K'iüan, whose trusted counsellor he remained during the long struggle which ensued between the house of Wu and the two rival States. Was distinguished by learning and wit, as well as by martial prowess and political wisdom.

76.—Chu 珠. The Pearl. Many legends are related in connection with this gem, which from the earliest times has been prized by the Chinese. In the time of the Han dynasty pearls were produced in great abundance on the coast of Ho-p'u (a district in the modern Lien-chow Fu in Kwangtung, near Hainan), and here the virtues of Mêng Ch'ang q. v. were attested by a plentiful harvest of pearls.—The wife and family of an official named Wang Chang 王章, on his being thrown into prison unjustly in the reign of Han Ch'êng Ti, B.C. 24, were banished to Ho P'u, and on being permitted afterwards to return from exile, came back to their home laden with riches of their own gathering—a presumed recompense from Heaven.—A pair of pearls of great size were found on the bank of the Kw'ên Ming Lake, in fullfilment of a dream experienced by the Emperor Wu Ti of the Han dynasty.—Ma Yüan q. v. was unjustly accused after his death of having secretly brought back a great hoard of pearls from his conquests in Cochin China.—It is related of Wên Ti of the Wei dynasty that a pearl of one inch in diameter having been spontaneously offered him as tribute by the ruler of a State in Central Asia, the sovereign took counsel with his adviser Su Tseh 蘇則 about sending an envoy to seek to purchase others like it. His counsellor replied: "It is something to be

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proud of that such a pearl should come unsought from beyond the sandy wastes; but if obtained by being sought for wherefore should it be prized?" The Emperor acknowledged the wisdom of this remark, which history has commended.—The ancient fabulists are full of the wonders appertaining to the nature of the pearl, which they say is the concrete essence of the moon, distilled through the secret workings of the secondary principle (陰) in Nature within the shell of the mussel which produces it. Hence the pearl acts as a charm against fire, the development of the active or primary principle.—The Taoist mystics have ascribed many wondrous stories to the same gem, and in their writings the *yeh ming chu* 夜明珠 or "night-shining pearl" is first heard of. The powers of illumination ascribed to this jewel recall the notions anciently entertained among Western nations with reference to the carbuncle.

77.—Chu Fan 諸樊. Prince of Wu, B.C. 560—548.

78.—Chu Fu Tsze 朱夫子. See Chu Hi.

79.—Chu Hi 朱熹. *元晦 and 仲晦. †晦菴. A.D. 1130.—1200. The most eminent among the later Chinese philosophers, and expounder of the doctrines formed by the schoolmen of the Sung dynasty (宋儒). Born in Fu-kien, where his father (a native of Ngan-hwei), was in official employ, he displayed in early childhood signs of a precocious intellect, and was able to take his second degree at the literary examinations before reaching his 20th year. After receiving an official appointment he devoted himself for some years to the study of Buddhism and Taoism, but abandoning after a time these heterodox philosophies, he threw himself with ardour into the work of criticism and exposition of the ethical writings upon which the Confucian system is based, and which for nearly a century before his time had been studied in a new light by the famous scholars Chow Tun-i, the brothers Ch'êng, qq. v. and their disciples. While holding various provincial offices he diligently pursued his metaphysical speculations, and the renown of his erudition and judgement reaching the Emperor's ears, he was more than once summoned to Court and consulted as an adviser in literary and political affairs. In 1180, he was appointed Governor of Nan-K'ang (in modern Kiang-si), where, by applying the Confucian principles of paternal

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government and rigid adherence to the rules of social order he sought to work amendment in the relaxed condition of the public morals. While holding office here he built for himself a retreat at the 白鹿洞 or White Deer Grotto in the hills near the Po-yang Lake, whither he was accustomed to retire for intervals of meditation. With the assistance of his pupils, many of whom were themselves eminent scholars, he recast the great historical work of Sze-ma Kwang, and his reconstruction of these annals under the title 通鑑綱目 has continued, with its numerous commentaries and addenda, to hold its place as the standard History of China. His fame is, however, still more closely connected with the metaphysical speculations in which he sought to elucidate the doctrines of Confucius and Mencius with reference to the nature of man, the origin of good and evil, and the principles of creation. He maintained the orthodox doctrine that the nature of man is by its origin entirely good, and sought to explain the mystery left unsolved by the ancient sages, viz., the source and prevalence of evil. From this central point his theories, amplifying those of his immediate predecessors, extended to the widest field of metaphysical speculation, his views in respect of which have continued to the present day to be almost universally received, and have been stamped with the approbation of successive dynasties. His commentaries on the classical writings have formed for centuries the recognized standard of orthodoxy, but within the last hundred and fifty years critics have arisen who have vigorously impugned the doctrines of his school.—Cf. L. C., I., proleg., p. 25. Among the various literary pseudonyms he adopted from time to time are the following: 晦翁; 滄洲遯翁; 雲谷老人; and his study he designated as 紫陽堂. Was canonized as 文理. Cf. W. N., p. 68; and Meadows' *The Chinese*, chap. 18.

80.—Chu Li K'êh 珠履客. The pearl-booted retainers—a title given to the numerous band of adherents who thronged the halls of Ch'un Shên Kün q. v., from the practice which then prevailed of embroidering boots with pearls.

81.—Chu Show-ch'ang 朱壽昌, *康叔. An official *temp.* Sung dynasty, celebrated as a pattern of filial piety. His mother having been divorced during his early youth and having disappeared, he made a vow that on reaching manhood he would search for her and devote himself

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to serving her. This he at length succeeded in accomplishing after a separation of more than fifty years.

82.—Chu Yih 朱邑, *仲卿. *D.* B.C. 61. Celebrated as a statesman and patron of rising talent.

83.—Chu I-tsun 朱彝尊. *錫鬯. †竹垞. A.D. 1629-1797. A celebrated scholar and commentator.

84.—Chu Yüan-chang 朱元璋. *國瑞. *D.* A.D. 1398. The celebrated founder of the Ming dynasty. Born of obscure parents in a humble village, he was left an orphan without means of support at the age of seventeen, and entered the Buddhist priesthood at a monastery called the 皇覺寺. After spending some years in this retreat, he was attracted by secular ambition, and joined the forces of the insurgent leader Kwoh Tsze-hing, who, in the midst of the troubles then ushering in the downfall of the Mongol usurpers, proclaimed himself in A.D. 1353, Prince of Chu-yang in Northern An-hwei, 滁陽王. The commanding ability displayed by the young adventurer speedily raised him from the position of a simple soldier to that of leader of a vast host of insurgents, with whom, in 1355, he crossed to the south bank of the Yang-tsze, and captured Nanking, whereupon he proclaimed himself Duke of Wu 吳國公. On the death of his early patron he became recognized as the foremost claimant for the throne of China, and attracted to his standard a numerous band of ardent warriors, with whose aid he overthrew the Mongol dynasty, and proclaimed himself Emperor in 1368, taking the title Hung Wu 洪武.

85.—Chuh Lin Ts'i Hien 竹林七賢. The Club of the Seven Worthies of the Bamboo-grove,—an association of convivial men of letters circâ A.D. 275, who were accustomed to meet for learned discussions and jovial relaxation in a grove of bamboos. See the following: Hiang Siu, Ki K'ang, Liu Ling, Shan T'ao Yüan Hien, Yüan Tsi, and Wang Jung.

86.—Chuh Yün-ming 祝允明. *希哲. A.D. 1460—1526. A scholar and poet; renowned also as a calligrapher. Is one of the three noted artists of the Ming dynasty. See T'ang Yin and Wên Chêng-ming.

87.—Chuh Yung 祝融. A legendary being, reputed the fourth among the Six Ministers of Hwang Ti, B.C. 2697, who made him Ruler of the South; and subsequently metamorphosed into one of the controlling

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spirits of the universe. According to another version, was a son of the emperor Chwan Hü, and called 犁. As a deity, he governs the southern regions, is the god of Fire 火神, and is represented with the body of an animal and a human face. Two dragons are his chargers. He is also called the Red God of the Southern Regions 南方赤帝 or 南方君 Lord of the South. Another appellation given him in the Taoist mythology is 赤精成子. See Ch'ih Tsing Tsze, and Chung-li.

88.—Chu-ko Liang 諸葛亮, * 孔明. A.D. 181—234. The great counsellor of Liu Pei q. v., who owed to the sagacity and military skill of Chu-ko Liang his success in establishing himself upon the Throne. When sought out by Liu Pei, whom his fame for wisdom had reached, he was found (A.D. 207), inhabiting a hut of reeds, and was with difficulty persuaded to abandon his hermit's life for a career in camps and courts. After serving Liu Pei until the latter's death with unbroken fidelity, he continued to be the counsellor and generalissimo of the deceased sovereign's son and successor. Beside conducting glorious campaigns against the rival dynasties of Wu and Wei, he led an army in A.D. 225, to the wild and unexplored regions now forming the northern portion of Yün-nan, where he subdued a powerful chieftain. Many legends are narrated of this campaign, in which the Chinese arms are reputed to have been carried as far as the heart of Burmah. The celerity of Chu-ko Liang's movements and his careful provision for the wants of his army gave rise to a story that by means of magic arts he employed in his service "oxen of wood and mechanical horses" 木牛流馬, which some writers have sought to identify with the *wheelbarrows* used as means of transport. He invented a formation of troops which he denominated 八陣圖 or the tactics of eight lines of battle, which have been the subject of much disquisition. (Cf. T. K., 漢後主, 建興, 12th year). While conducting a campaign against the army of the rival Kingdom of Wei, he died of sickness in his camp. See Sze-ma I. Having been created 武鄉侯, he was posthumously can. as 武侯.

89.—Chu-ko Kin 諸葛瑾. * 子瑜. Brother of the preceding, but a supporter and general of the House of Wu, the rival and antagonist of Liu Pei. His son, Chu-ko k'io 諸葛恪, also rose to high distinction as a statesman and general.

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90.—Chung-li K'üan 鍾離權, *寂道, †王陽子 and 雲房先生. The first and greatest in the category of the 八仙 or Eight Immortals,—said to have lived *temp.* Chow dynasty, when he attained to possession of the elixir of immortality. Many marvellous particulars are narrated respecting his birth and subsequent career, in the course of which he is said to have encountered Tung Hwa Kung, the patriarch of the Genii, who revealed to him the mystic formula of longevity 長生眞訣 and the secret of the powder of transmutation and of magic craft. He eventually became admitted among the genii, and has appeared from time to time thereafter on earth as the messenger of Heaven. See Lü Yen.

90a.—Chung Kw'ei 鍾馗. An imaginary being, believed to wield powers of exorcism over malignant demons, and frequently depicted as an aged man, clad in ragged apparel and attended by a bat (the symbol of 福 or happiness). According to Chao Yih, the legend dates from the days of the T'ang dynasty, when the above characters were substituted for their homonyms 終葵, the name of a leaf to which magic virtues of a like kind were attributed. This latter idea again is traced to the names borne by Yao Süan 堯暄, a commander of the 5th century, who also bore the name Yao *Chung-kw'ei*, with the 字 or appellation 辟邪 (signifying exorcism). It is suggested that from the connection here implied the legend grew into shape. Cf. K. Y. k. 35.

91.—Chung Yeo 仲由. *子路. B.C. 543—B.C. 480. Commonly called Tsze-lu. One of the most celebrated among the disciples of Confucius, who highly extolled his wisdom. The devotion with which he embraced the latter's instructions, which first led him to appreciate the advantages of learning, was uninterrupted throughout a long career of official duty, and he was deeply bemourned by the sage when he fell in battle in an attempt to suppress a rebellion. His martial tendencies are accounted for by a legend which relates that his mother bore him after conceiving through the influence of the Spirit of Thunder. He is pre-eminent among the examples of filial piety from the effectionate remembrance of his parents which he manifested in the midst of official honours. A saying of his is recorded to the effect that: "In the days when I was poor I carried ice upon my back for the support of those who gave me birth;

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and now, for all that I would gladly do so again, I cannot recall them to life!"—For notices of Tsze-lu cf. L. C., I., proleg. pp. 87 and 116.

92.—Chwang Chow 莊周, commonly called the Philosopher Chwang 莊子, or Chwang Shêng 莊生. A native of the State of Liang, circâ B.C. 330. From early youth devoted himself to study of the doctrines propounded by Lao Tsze. Like the latter, although said to have held an official post, he refused all offers of advancement, contemning the avocations of practical life as unworthy a philosopher's attention. Although believed to have been contemporary with Mencius, the teachings of neither, although diametrically opposed to each other, appears to have attracted the other's attention, and it is surmised that only in later ages did the mystic speculations of Chwang Tsze obtain any considerable following. The latter's preference for retirement and the synical view of life, and of human nature avowed by him gave a marked direction to the early school of Taoist philosophers, and his writings rose to high repute under the patronage of T'ang Hüan Tsung (Ming Hwang) during the eighth century. Various legendary anecdotes are preserved relating to his caustic wit and cynical disposition, which were prominently manifested in his dying moments, when he forbade his relatives to weep for so slight a matter as the taking leave of life. He likewise forbade them to give his corpse interment, saying: "I will have Heaven and Earth for my sarcophagus—the sun and moon shall be the insignia where I lie in state, and all creation shall be the mourners of my funeral." When his relatives remonstrated, saying that the birds of the air would tear his corpse he replied: "What matters it? Above there are the birds of the air, and below there are the worms and ants; if you rob one to feed the other, what injustice is there done?"

93.—Ch'ai Show-li 柴守禮. 10th century A.D. Brother-in-law of Chow Kwo-wei, founder of the Posterior Chow dynasty. The latter, having no children of his own, adopted Ch'ai Show-li's son, who eventually succeeded to the Throne A.D. 954, and is known in history as She Tsung.

94.—Ch'ang-ngo 嫦娥. The lady, wife of How Yi, q. v. and, who is fabled to have stolen from her husband the drug of immortality 無死之藥, which had been given to him by Si Wang Mu, and to

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have taken to flight with the precious booty, with which she sought refuge in the moon. Here she became changed into the *ch'an-ch'u* 蟾蜍 or frog whose outline is traced by the Chinese on the moon's surface. This legend is found in the works of Hwai Nan Tsze and Chang Hêng, q. v., but the ingenuity of commentators has been expended fruitlessly in the attempt to explain its origin. See *Notes and Queries on China and Japan*, Vol. III., p. 123.

95.—Ch'ang Tsü 長沮. A recluse who, with his companion Kieh Ni, was at work in the fields (耦耕) when Confucius passed by, and sent his disciple Tsze-lu to inquire the whereabouts of a ford. Ch'ang Tsü, recognizing the sage, morosely answered: "He knows the ford;" and his companion, on being questioned, replied only with an outburst upon the disordered state of the world, advising his questioner to follow those who had withdrawn from all commerce with it; and proceeded with his work. The pair are looked upon as examples of simple pessimism. Cf. L. C., I., p. 197.

96.—Ch'ao Fu 巢父. A legendary being, reputed as having lived a hermit's life in the time of the emperor Yao, B.C. 2357, making his nest in a tree, whence the name (nest-father) attributed to him. Is said to have been the friend of Hü Yeo, q. v., and to have encouraged the latter to scrupulous purity of conduct by his own example. When Hü Yeo informed him of the offer he had received from Yao of the government of the Empire, Ch'ao Fu "washed his ears and his eyes" in order to cleanse himself from the taint of worldly ambitions which had invaded his senses.

97.—Ch'ao Ts'o 鼂[or晁]錯. *D.* B.C. 155. A counsellor of Han Wên Ti. Having been raised in B.C. 165 to the office of privy counsellor, he presented a memorial urging the sovereign to abolish the system of feudal dependencies which at that epoch threatened the stability of the Empire; but his counsels were unheeded. After holding office for a number of years, during which time he repeatedly urged the same advice, he saw his predictions of disaster verified in B.C. 155 in the attempt at shaking off the Imperial rule which was made by a confederacy of seven of the great vassals, descendants of the founder of the dynasty, who aimed at establishing their independence. The league was headed

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by P'ei, Prince of Wu 吳王濞 and Mow, Prince of Ts'u, 楚王戊, the former of whom professed, through his agent Yüan Yang, in a secret interview with the emperor King Ti, that his only object in taking up arms was to seek revenge for a long-standing grievance against Ch'ao Ts'o. Upon this the emperor basely consented to order his faithful counsellor to immediate execution. This concession, however, did not disarm the insurgent princes, whose rebellion was only suppressed through the skill and valour of Chow Ya-fu, q. v.

98.—Ch'ê I 鴟夷. The name of a bird, by some believed to be identical with the owl. Also the name anciently applied to leathern wine flasks. 鴟夷子皮 was the pseudonym adopted by Fan Li, q. v., when he withdrew from public affairs. Some commentators explain this as an allusion to the wings of the bird—others as a comparison to the wine-vessel, which, when empty, will float, as Fan Li did when he embarked on the Five Lakes.

99.—Ch'ên Chung 陳重. See Lui I.

100.—Ch'ên Fan 陳蕃, *仲舉. *D.* A.D. 168. A statesman of the Han dynasty, distinguished by his integrity and devotion to duty. He was associated with Tow Wu q. v. in the attempt to extirpate the cabal of eunuchs by whom the affairs of State were controlled in the reign of Hwan Ti, but fell a victim, with his colleague, to the counterplot organized by the eunuchs themselves, and was put to death with Tow Wu.

101.—Ch'ên Hêng 陳恒. An officer of the Duke of Ts'i, whom he assassinated, B.C. 479. Confucius, hearing of this act of regicide, was deeply moved by it, and urged his own sovereign, the Duke of Lu, to take up arms to avenge the crime. Cf. L.C., I., p. 148. Before the interview in which the sage preferred, though fruitlessly, this solemn request, he "bathed himself" as though before proceeding to a sacrifice. The incident is celebrated as typifying both the ceremonial conduct of Confucius and his horror of regicide.

102.—Ch'ên P'ing 陳平. *孺子. *D.* B.C. 178. A celebrated adherent and afterwards minister of the founder of the Han dynasty. Occupying in early life a station of the humblest sort, he raised himself by devotion to study and his superior talent to the leadership in his native

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village, where a man of wealth voluntarily bestowed his daughter upon him in marriage. The duty falling upon him of dividing among his fellow villagers the flesh of the animals slaughtered (宰), he performed this task with such impartial justice as to evoke the wish on their part that he might rise to be the chief minister (宰) of the Empire. After a period of service under Hiang Yü q. v., he espoused the cause of Liu Pang in B.C. 205, and by his wise counsels materially aided the latter in achieving his triumphs. On six great occasions in particular he came forward with a master-stroke of policy (六出奇計). One of these was on the occasion of the treason of Han Sin q. v. Is one of the Three Heroes (三傑). Was created 曲逆侯.

103.—Ch'ÊN Show 陳壽. * 承祚. A.D. 233.—297. Author of the standard History of the Three Kingdoms (三國). Was a subject of the dynasty of Shuh (recognized as the legitimate successor to the House of Han — see Liu Pei), but, under the influence of disappointment in his hopes of promotion under its auspices, he sought in his work to authenticate the claim of the House of Wei — see Ts'ao Ts'ao — to the rightful succession; and hence is considered as having betrayed his duty as a historian.

104.—Ch'EN Shuh-pao 陳叔寶. *D.* A.D. 601. The last ruler of the dynasty of Ch'ên, hence commonly known as How Chu 後主; an infamous debauchee. He succeeded to the throne in A.D. 583, when he commenced a career of licentious extravagance which was speedily terminated by the overthrow of his power. See Chang Li-hwa. In A.D. 589 the forces of Yang Kien, (founder of the Sui dynasty), commanded by Han K'in-hu 韓擒虎, crossed the Yang-tsze and captured Kien K'ang (Nanking), the seat of government of the sovereigns of Ch'ên. When the victorious invaders burst into the palace at the Chu-ts'io gate 朱雀門, the wretched poltroon, disregarding the remonstrances of his remaining courtiers, caused himself, with his favourite concubines, to be lowered into a well, whence they were afterwards dragged up by one of the victors. His life being spared by the conqueror in utter contempt, he retired to a private station and spent his remaining days in drunken debauchery.

104a.—Ch'ÊN Tw'AN 陳摶, * 圖南, † 希夷. *D.* circâ A.D. 990. A celebrated Taoist philosopher and recluse, who devoted

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himself to the study of the arts of sublimation and the occult philosophy of the Yih King. He is recognized by Chu Hi as having founded the modern school of interpretation of the system of the diagrams. Having been summoned to Court by T'ai Tsung, the second emperor of the Sung dynasty, for the purpose of instructing the emperor in the mysteries of this study, the sovereign himself bestowed upon him the appellation (*hao*) given above, by which he is chiefly known, in allusion to a mystic passage in the work of Lao Tsze.

105.—Ch'ÊN Yeo-liang 陳友諒. *D.* A.D. 1363. Famous among the insurgent chieftains who struggled with Chu Yüan-chang q. v., for the mastery of the Empire on the downfall of the Yüan dynasty. Proclaimed himself Prince of Han 漢王, but was vanquished and slain by Chu Yüan-chang in a decisive battle on the Po-yang Lake.

106.—Ch'ÊN Yüan-lung 陳元龍*廣陵. A.D. 1652—1736. A functionary and well-known author.

107.—Ch'ÊNG Hao 程顥,*伯淳,†明道 A.D. 1032—1085. A celebrated scholar and commentator. One of most famous of the schoolmen (宋儒) of the Sung dynasty. As an expositor of the laws of morality is declared second only to Mencius. Was one of the most prominent opponents of the policy advocated by Wang Ngan-she. Can. as 純公.

108.—Ch'ÊNG I 程頤,*正叔,†伊川. A.D. 1033—1107. Younger brother of the preceding, whose literary fame he equalled if not surpassed. His criticisms on the classics opened a new era in Chinese philosophy, and were reverently adopted by his great successor Chu Hi. Wholly absorbed in philosophic researches, he reluctantly acceded late in life to an official post. Can. as 正公.

109.—Ch'ÊNG Lu P'an 承露盤. The Dew-receiving Vase—said to have been upheld by a statue of bronze erected in the palace of Han Wu Ti, B.C. 115. The Emperor, in his ardent pursuit of the mystic studies of Taoists, was led to hope that by drinking the dew he might be assisted to attain the state of immortality.

109a.—Ch'ÊNG Ki-sze 成吉思.—The Chinese rendering of the title Genghis (or Jinghis), the famous Khan 汗 of the

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Mongols, by whom the conquest of China was commenced. He was the son of Yesukai 也速該, (surnamed K'i-wo-wên 奇渥温), a Mongol chieftain. Born A.D. 1162, the future conqueror received the appellation 鐵木眞 Temudjin, by which he was known until hailed by his vassals as Genghis, the Greatest of the Great, after conquests which laid the foundations of the Mongol power. This event is referred to A.D. 1206, from which period his reign over Chinese territory is dated. He died A.D. 1227, and was succeeded by his son Ogdai,—see No. 907. (Cf. 輟耕錄).

110.—Ch'êng Miao 程邈. *元岑. 2nd century B.C. Said to have been an official under Ts'in She Hwang-ti, and having been cast into prison for some offence, to have occupied his time during a confinement of ten years in inventing a new form of writing. He modified the "lesser seal character" 小篆 into a simpler form which he called the 隸書 or official hand. His invention being laid before the Emperor led to his being pardoned and raised to high office.

111.—Ch'ih Mei 赤眉. A designation adopted by the brigand-chief Fan Ts'ung 樊崇 when ravaging northwestern China circâ A.D. 30. It is said that the leader, with his whole army, adopted the practice of dying the eyebrows blood-colour, in order to increase the terror their appearance inspired, and hence the above title. After setting up a temporary claim to the sovereignty, Fan Ts'ung submitted to Kwang Wu Ti.

112.—Ch'ih Pi 赤壁. The ancient name of a locality on the Yang-tsze Kiang, eastward of the modern Hankow, at which a celebrated battle was fought A.D. 208, between the combined forces of Liu Pei and Tun K'iüan and the army of Ts'ao Ts'ao, when the latter was defeated with great loss.

113.—Ch'ih Sung Tsze 赤松子. According to the 列仙傳 this was the designation of a rain-priest in the time of Shên Nung. He instructed the emperor in divers magic arts, and eventually disappeared to join Si Wang Mu in her grottoes among the peaks of Kw'ên Lun. Hither he was followed by a daughter of the emperor, who was admitted through his aid into the ranks of the genii. See also Hwang Ch'u-p'ing.

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114.—Ch'ih T'u Ma 赤兎馬. The "red hare charger," a steed renowned for its swiftness, said to have been possessed by Lü Pu, q. v.

115.—Ch'ih Yeo 蚩尤. A legendary being, reputed as a prince contemporary with Hwang Ti, B.C. 2697, and by some accounts represented as one of the latter's Ministers. All traditions unite in the statement that he was the first great rebel, and that having sought to overthrow the power of Hwang Ti he was defeated by the latter in battle at Cho-luh 涿鹿; but while one version represents him as having been slain in this fight, other legends represent him as having yielded submission and entered the service of the great emperor. According to the 龍魚河圖, an ancient collection of legends, he was the head of a confederacy of 81 brothers, who had the bodies of beasts, but human speech, with foreheads of iron, and who fed on the dust of the earth. They fabricated weapons of war and oppressed the people, until Hwang Ti arose to chastise and subdue them. When the day of battle came Ch'ih Yeo called upon Fêng Peh—the Chief of the Wind—and Yü She—the Master of Rain, qq. v. to aid him, and a mighty tempest arose; but Hwang Ti sent one of his attendants, the daughter of Heaven (天女) to quell the storm, and he then seized and slew the rebel. Cf. S. K. 五帝本記. Ch'ih Yeo is reputed as the inventor of warlike weapons and of the art of astrology. His spirit is believed to reside in the planet 熒惑, (Mars), which influences the conduct of warfare; and he is also said to have been the embodiment on earth of the planet itself. According to a passage in the Book of History, the "teachings of ancient times" represented Ch'ih Yeo as "the first to produce disorder." Cf. L.C., III, p. 590.

116.—Ch'u Kiu Che Kiao 杵臼之交. An allusion to the friendship which was cemented between Wu Yeo q. v. and the poor scholar 沙穆, who, being without means to pursue his studies, took service in menial disguise in Wu Yeo's household, and pounded rice for humble wages. His learning was, however, betrayed by an accidental rencontre, and Wu Yeo adopted him thenceforward as his friend, taking him from the "pestle and mortar" — *ch'u kiu.*

117.—Ch'u Sui-liang 褚遂良. 登善. A.D. 596—

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658. A faithful minister during many years of the reign of T'ang T'ai Tsung, who, on his death bed left him, conjointly with Chang-sun Wu-ki, as guardian of the heir to the Throne. Fell into disgrace with Kao Tsung, A.D. 655, owing to his remonstrances against the elevation of the lady Wu (see Wu How) to the rank of Empress. Although withstanding the demand urged by his enraged favourite that the bold counsellor should be hurried to instant death, the Emperor degraded and banished him to a provincial office, in which he shortly afterwards died.

118.—Ch'u Yüan 褚淵. * 彥回. A.D. 435—482. A prominent supporter of the Northern Sung dynasty, who, nevertheless, passed without hesitation into the service of the successful intriguer by whom the dynasty of Ts'i was founded upon the ruins of the former. Was loaded with honours and ennobled as 南康公; but his eldest son, more steadfast to his allegiance than his father had been, declined to accept the inheritance of this dignity and the estates which accompanied it.

119.—Ch'ui 垂. One of the Ministers of Shun, who appointed him to the office of 共工 or Minister of Works. Cf. L. C., III., p. 45.

120.—Ch'un-yü I 淳于意. *B.* B.C. 205. An, official *temp.* Han Wên Ti, having charge of the public granaries in Ts'i, and hence entitled 太倉公. Sze-ma Ts'ien relates that he devoted himself to study of the art of medicine, in which he attained to wondrous skill, but having drawn upon himself resentment by refusing his services to sick persons he was denounced to the throne as a defaulter and was sentenced by the emperor to undergo the penalty of mutilation 肉刑. From this fate he was rescued by the courage of his daughter T'i Ying q. v. Cf. S.K., k. 105.

121.—Ch'ung-Li 重黎. A being identified with the God of Fire. The designation is traceable to the 史記, where (楚世家) the following account is given: "The emperor Chwan Hü, grandson of Hwang Ti, begot Ch'êng 稱, who begot K'üan Chang 卷章, who begot Ch'ung Li. Ch'ung Li served Ti Kuh as director of the element Fire (火正). He was greatly efficacious, and was able brightly to illumine all beneath Heaven, and Ti Kuh gave him the name Chuh Yung

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祝融 (which the commentators explain as signifying Great Brightness), see No. 87. When Kung Kung created disorders, Ti Kuh commanded Ch'ung Li to put him to death, but he did not complete the work. Therefore Ti Kuh on the 庚寅 day put him to death and made his brother 吳回 his successor, placing him also in the post of director of Fire with the title Chuh Yung. Wu Hwei begot 陸終, and Luh Chung begot six sons, who were brought to birth by being cut from their mother's womb." — On the foregoing passage Sze-ma Chêng comments to the effect that Ch'ung and Li were in reality two persons, who were entrusted with the vicegerence of Heaven and Earth (代司天地). Ch'ung was the director of the element Wood, and Li of the element Fire. See Chuh Yung. Cf. L. C., III., p. 593.

122.—Confucius. See K'ung K'iu.

123.—Fa Hien 法顯. The monastic title of a Buddhist priest, originally surnamed Kung 龔, who left China for India B.C. 399, and after an absence of fifteen years at length returned to his country, bringing with him copies of the sacred writings of the Buddhists. He wrote an account of his travels, under the title *Fuh Kwoh Ki* 佛國記, translations of which have been made by A. Rémusat and Rev. S. Beal.

124.—Fan Chung-yen 范仲淹 * 希文. A.D. 989—1052. Celebrated as a scholar and statesman. From a condition of the humblest poverty he raised himself, as a youth, by his talent and application, until he attained the highest offices of State. He conducted several campaigns against the invading Tartars of the Kin dynasty. A noted opponent of the doctrines of Buddhism. Can. as 文公.

125.—Fan Ki 樊姬. The consort of Chwang Wang of Ts'u 楚莊王, renowned for the reproof she administered to her lord. He was ardently devoted to hunting, for which he abandoned the cares of State; and finding that he turned a deaf ear to her remonstrances, his consort abstained during two entire years from all animal food, until the prince, touched by her determination, abandoned his devotion to the chase.

126.—Fan Kw'ai 樊噲. In early life a dog-butcher, who became one of the adherents and subsequently a Minister of Han Kao Tsu, whose relative he became by marriage. It is recorded in history that in

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B.C. 196, when the emperor in his old age began to give way to self-indulgence and shut himself up for many days in his private apartments, forbidding all access from without, Fan Kw'ai at length forced his way into the Imperial chamber, and finding his sovereign reclining there with his head pillowed upon a eunuch's body, upbraided him fearlessly and induced him to come forth. Was created 舞陽侯. Having been placed at the head of the army to suppress a rebellion shortly before the Emperor's death in B.C. 195, suspicions of his fidelity arose, and the emperor in his last moments commanded the crafty minister Ch'ên P'ing to recall him and put him to death. The Minister, however, prudently bethinking himself of Fan Kw'ai's relationship to the Empress, disobeyed this order, and merely removed the general from his command. His wisdom was attested by the act of the Empress, who pardoned and reinstated Fan Kw'ai immediately after her consort's decease.

127.—Fan Li 范蠡. * 少伯. Minister of Kow Tsien, Prince of Yüeh q. v., whom he aided toward the overthrow of the rival kingdom of Wu, the final victory over which, after 20 years' warfare, was achieved B.C. 473. When Fan Li had witnessed the complete success of his master, he determined upon withdrawing from all his dignities and emoluments, saying that his Prince was one with whom troubles might be shared but not victory enjoyed in fellowship. Despite the entreaties of Kow Tsien, he left the court of Yüeh B.C. 472, carrying with him his portable treasures, and embarked for the state of Ts'i 齊, where he took up his abode under the fanciful pseudonym 鴟夷子皮 (See Ch'e I). Occupying himself with his son in commerce, he speedily amassed great riches, and the ruler of Ts'i made him his minister. Fan Li, however, refused to tempt Fortune too long, and after a brief period of magnificence he resigned the seal of office, distributed all his wealth among his friends, and again embarked as a wanderer across the Five Lakes of central China. Arriving at the district of T'ao 陶 (the modern Ting-T'ao Hien, in the S.W. angle of Shantung), he chose it as a favourable place of residence, owing to its central position, and here, assuming the designation of T'ao-chu Kung 陶朱公, he again applied himself to the pursuits of agriculture and commerce, in which he once more amassed riches to a fabulous extent. Hence, the name he last assumed, as also the

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phrase 五湖遺跡 — "the footsteps of him who crossed the Five Lakes" — is synonymous with wealth and good fortune. Among the means by which he amassed his riches the rearing of fish in ponds is said to have had a place.

128.—Fan Su 樊素. A concubine of the poet Peh Kü-i. Of herself and her companion Siao Man he writes: "Cherries—the lips of Fan Su; willow—the waist of Siao Man!"

129.—Fan Sui 范雎. * 叔. One of the adventurous politicians of the closing period of the Chow dynasty. It is related of him that in early life he served under Sü Kia 須賈, Minister of his native State (魏), but having been sent on a mission to the State of Ts'i he accepted valuable presents from its ruler. This coming to the knowledge of Sü Kia on his return, the latter caused him to be severely beaten and left for dead. Fan Sui, however, secretly escaped and entered the service of the Prince of Ts'in 秦 in B.C. 270, having ingratiated himself with the latter by a pretended revelation of treachery on the part of the Prince's Minister, the Lord of Jang, 穰侯. Having been at first invested with the title 客卿—"guest, or alien, minister," he was raised, B.C. 267, to the dignity of chief minister of State, and in this capacity directed the fortunes of Ts'in in its rising career of conquest.

130.—Fan Tsu-yü 范祖禹, * 淳夫, † 華陽. A.D. 1041—1098. A noted scholar and public functionary. Aided in the compilation of Sze-ma Kwang's History. From a dream his mother had before his birth he was also called 夢得—the "dream-given."

131.—Fan Yeh 范曄, * 蔚宗. B. 5th century, A.D. Author of the History of the After Han dynasty, (A.D. 25—220).

132.—Fang Chiang 方丈. One of the Three Isles of the Genii. See P'êng Lai.

133.—Fang Hüan-ling 房玄齡, * 喬松. A.D. 578—648. For many years one of the chief Ministers of T'ang T'ai Tsung, and eminent as a scholar and historian. Can. as 文昭.

134.—Fêng 鳳. A fabulous bird, of wondrous form and mystic nature, the second among the four supernatural creatures (四靈). Very early legends narrated that this bird made its appearance as a presage of

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the advent of virtuous rulers, whose presence it also graced as an emblem of their auspicious government. One writer describes it as having the head of a pheasant, the beak of a swallow, the neck of a tortoise, and the outward semblance of a dragon; to which another version adds the tail of a fish; but in pictorial representations it is usually delineated as a compound between the peacock and the pheasant, with the addition of many gorgeous colours. It sate in the court of Hwang Ti, while that sovereign observed the ceremonial fasts; and, according to the Shu King, it came with measured gambollings to add splendour to the musical performances conducted by the great Shun. (Cf. L.C., III, p. 88). The female is called 凰 *hwang*, and this name, combined with that of the male, forms the compound *Fêng-hwang*, which is usually employed as the generic designation for the wondrous bird. It is translated "phœnix" by many writers. Among the marvels related respecting this creature, it is said that each of the five colours which embellish the *fêng-hwang's* plumage is typical of one of the cardinal virtues; and a name is given to each of the many intonations ascribed to its voice. (Cf. S. L.). In poetry, many covert allusions to sexual pairing are intimated by reference to the inseparable fellowship of the *fêng* and the *hwang*.

135.—Fêng How 風后. The fifth among the Six ministers of Hwang Ti, B.C. 2697. His special functions are variously described by the legends, but he is usually represented as having knowledge of the system of Heaven 明天道, which is interpreted as signifying that he was versed in astronomy. It is related that Hwang Ti dreamt he saw a mighty wind (風) driving before it the dust of the earth (垢), whereupon he consulted oracles, and thereby obtained the services of an assistant supernaturally vouchsafed to him, to whom he gave the name Fêng How in commemoration of his dream. Fêng How is said to have assisted his master in subduing the rebellion of Ch'ih Yeo; and a cabalistic treatise on the art of war is attributed to his pen.

136.—Fêng I 馮異 * 公孫. *D.* A.D. 34. A famous commander under Han Kwang Wu, and renowned for modesty and dislike of ostentation. He quelled the insurrection of the Ch'ih Mei brigands. From his habit of retiring to sit beneath a tree for the purpose of solitary self-communing, he was called by his soldiers 大樹將軍. Ennobled as 夏陽侯.

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and successfully arranged terms of peace by which the Chinese were allowed to retain the coveted Provinces on payment of an increased subsidy. In subsequent years he repeatedly held high offices, but he at length retired from public life in disgust with the political innovations of Wang Ngan-shc.

144.—Fu Su 扶蘇. The eldest son of Ts'in She Hwang-ti, to whom he addressed a remonstrance on the destruction of the literati. For this offence his father banished him, B.C. 211, to the army serving against the Hiung-nu under the command of Mêng Tien, where he was murdered in the following year by command of the minister Li Sze, in order that his younger and weak-minded brother might be put upon the throne. Thus, say the historians, the downfall of She Hwang-ti's line, which was to endure for ten thousand ages, but which actually came to an end with Hu Hai, the younger brother of Fu Su, may be traced to a direct connection with the crime committed in destroying the literati.

145.—Fu Yih 傅奕. 7th century A.D. An imperial historiographer under T'ang Kao Tsu, and one of the most determined adversaries of the doctrines of Buddhism. He presented a memorial to the Emperor, entreating that the religion be placed under ban, denouncing especially its tenets of celibacy and withdrawal from worldly duties and subjection to the authority of princes. He held a disputation on the subject with Siao K'ü 蕭瑀, a defender of Buddhism, whom he vanquished by asking him how it could be that he who was not (like I Yin q.v.) born "from a hollow mulberry," could act as a champion to a religion which commands renunciation of parentage. His views prevailed with the emperor to the extent of causing a restriction in the number of persons allowed to enter the Buddhist priesthood.

146.—Fuh-hi 伏羲. The legendary founder of the Chinese polity, as successor to the divine beings who are reputed to have reigned during countless ages before human society was at length constituted. The period usually assigned to Fuh-hi is that from B.C. 2852 to 2738. His name (姓) is said to have been Fêng 風 (the wind), but he was also called 太昊, which is interpreted as meaning the Great Heavenly One, and he is reputed as having been the offspring of a miraculous conception on the part of his mother, who became pregnant by the inspiration of Heaven.

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She bore him at Ch'êng Ki 成記, in the region of Hwa Sü 華胥, (placed by the commentators near the modern Si-ngan Fu). The period of gestation he underwent endured for twelve years. He established his sovereignty at Ch'ên 陳 (the modern K'ai-fêng Fu), and instructed the people in the arts of hunting, fishing, and pasturage. Before his time the people were like unto beasts, clothing themselves in skins, and feeding on raw flesh, knowing their mothers but not the fathers, and pairing without decency. To further his efforts, it was so ordered by Heaven that a supernatural being called the dragon-horse, rose from the waters of the Ho (Yellow River) at Fuh-hi's feet, and presented to his gaze a scroll upon its back inscribed with mystic diagrams. From these, and from the movements of the heavenly bodies, he deciphered the system of written characters, with which he superseded the method of keeping records by means of knotted cords 作書契以代結繩. (See Lung). Having formed the six classes of written characters (六書), he invented the system of horary and cyclical notation (甲曆), and regulated the seasons. He established the laws of marriage, and constructed the musical instruments called the *k'in* and *si* 琴瑟. He gave the title "dragon" to his officials, in commemoration of the dragon which bore the mystic writing to his feet, and dying bequeathed his government to his successor Shên Nung. He is known, also, as Pao Hi 庖犧氏, which name is interpreted as "the slaughterer of beasts," and is explained with reference to his services to mankind in teaching them to cook the flesh of beasts for food. (Cf. T.K., *Wai Ki*).

147.—Fuh Shêng 伏生 or 勝. An aged man to whom is attributed the preservation of the text of the Shu King during the disappearance of the ancient records, which was caused by the "burning of the books" at the command of Ts'in She Hwang-ti in B.C. 211. Fuh Shêng having preserved in his memory the text of the Shu King, was discovered in the reign of Han Wên Ti, at the age of upwards of 90 years, and repeated it to the officer who was sent to take down from his mouth the words of the lost classic. (Cf. L.C., III. proleg., p. 16).

148.—Hai Jui 海瑞. * 汝賢. † 剛峯. *D.* A.D. 1587. A native of K'iung-shan in the Island of Hainan, celebrated as a scholar and statesman. His learning was equalled by his unflinching

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Han P'êng of his wife, a famous beauty, and cast him into prison, where he committed suicide. The widowed victim, on being invited by the tyrant to walk with him on the summit of a high tower, purposely dressed herself in fragile apparel, and suddenly cast herself down from the height. The Prince endeavoured to save her by grasping her robe, but it gave way in his hands, and her purpose was fulfilled. When her lifeless body was raised from the ground, a letter was found in her girdle expressing the prayer that one grave might receive her remains and those of the husband she loved. The enraged tyrant nevertheless caused the bodies to be interred at a distance from each other; but to the amazement of all, the two coffins sprouted into growth, the vaults became united in one, and over the branches of the tree which grew up from the tomb there hovered perpetually two birds like the Yüan-yang q.v., singing a dirge in harmonious chorus. (搜神記).

154a.—Han Shê-chung 韓世忠. * 良臣. *D.* A.D. 1151. A celebrated soldier and statesman, holding high office in the reigns Sung K'in Tsung and Kao Tsung. He coöperated with Yoh Fei in the latter's campaigns, and vainly endeavoured to avert from him the fate to which he was doomed by the unscrupulous action of Ts'in Kwei. Having been removed from office owing to his remonstrances with the latter, he ended his days in retirement. Can. as 忠武.

155.—Han Siang Tsze 韓湘子. One of the Eight Immortals of Taoist fable. According to the legends, he was a grand-nephew of Han Yü, q. v., and an ardent votary of transcendental study. Lü Tung-pin, himself one of the immortals, appeared to him in the body, and made him his pupil. Having been carried up to the supernatural peach-tree of the genii (see T'ao 桃) he fell from its branches, and, in descending, entered upon the state of immortality.

156.—Han Sin 韓信. *D.* B.C. 196. Grandson of the prince of Han, whose territory was conquered by the founder of the Ts'in dynasty, and, in his youth, reduced to such a state of poverty that he was compelled to obtain sustenance by angling for fish in the moat of his ancestral stronghold. His distress so moved the pity of a poor woman who steeped her flax hard by, that she charitably ministered to his support.

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Was early filled with ambitious desires, and took up arms while still a youth in the service of Hiang Tsi; but soon espoused the cause of Liu Pang, the founder of the Han dynasty, whose armies he shortly commanded, subjugating one principality after another in rapid succession. Was created Prince of Ts'i 齊王 in B.C. 203, having conquered this important territory, and, after further victories in the following year, was created Prince of Ts'u 楚王, the region comprising his ancestral domain. Here he sought out his early benefactress, and recompensed her with 1000 pieces of gold. He also enquired for and attached to his service one who as a youth had challenged him, as an exhibition of true courage, to creep between his legs in the public marketplace. Scarcely seated in his new government, he was secretly denounced to the newly established Emperor as harbouring traitorous designs, and Kao Tsu determined to seize upon his person; but by the advice of the crafty Ch'ên P'ing stratagem was employed for this purpose. The Emperor gave out an intention of visiting in state the Lake of Yün-mêng, and assembled under this pretext a vast concourse of his vassels, who were then set in motion against Han Sin. This expedition is termed in history, the feigned visit to Yün-mêng 僞遊雲夢. Han Sin, expecting to be condemned to death, is related to have moralized on his fate in the following pithy saying: "When the cunning hare is caught, the fleet hound goes into the cooking pot; when the soaring bird is shot, the trusty bow is laid aside: when the foe is vanquished, the wise counsellor is forgotten. The Empire is now established,—it is right that I should go into the the cooking pot." He was, however, amnestied, and remitted to the government of T'ai Yüan, with the title 淮陰侯; but was shortly afterwards again accused of treason and was seized and executed by order of the Empress Lü. Is one of the Three Heroes 三傑.

157.—Han Yen 韓嫣. A descendant of Han Sin q. v., and long a favoured minion of Han Wu Ti, circâ B.C. 150, having been a companion of the emperor in his boyish days. It is recorded of him that, having amassed great wealth and being an ardent huntsman, he was accustomed to use none but golden pellets for his cross-bow, and as numbers of these precious missiles were lost during a day's sport, it became proverbial in the capital (Ch'ang-ngan) that the poor and needy should follow

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Han Yen when he sallied forth on a hunting excursion. He eventually lost favour and was put to death. (Cf. S.K., 滑稽列傳 and 西京雜記).

158.—Han Yü 韓愈. *退之. †昌黎 A.D. 768—824. Foremost among the statesmen, philosophers, and poets of the T'ang dynasty, and one of the most venerated names in Chinese literature. Entered the public service at an early age, and gained great distinction in numerous offices. Was a diligent student of the Confucian classics, his views upon which were accepted as the basis of a new school of criticism. He advanced a new theory upon the constitution of man's nature, in which he sought to harmonize the conflicting doctrines of Mencius and Sün Tsze, and to prove that human nature is divided into three classes, viz., that in which innate goodness prevails, that which is innately evil, and a third which occupies a middle position, sharing the qualities of the other two. This doctrine was largely accepted, until superseded at length by the theories of the schoolmen of the Sung dynasty (see Chu Hi). In A.D. 819 he presented a remonstrance to the emperor Hien Tsung against the public honours with which he had caused an alleged relic of Buddha to be conveyed to the imperial palace. The text of Han Yü's diatribe against the alien superstition is still renowned as one of the most celebrated of state papers; but its only effect was to arouse the emperor's wrath against its author, who was banished to fill the post of governor in the remote and then semi-barbarous region of Ch'ao-chow (in the modern Kwang-tung). Here he actively devoted himself to civilizing the rude inhabitants, among whose descendants his efforts are symbolized in a legend that he expelled from their rivers a monstrous crocodile 鱷魚 which was then devastating the land. He was eventually restored to high office, and on his death was can. as 文. Hence he is commonly spoken of as Han Wên Kung 韓文公.

159.—Hao Show Shu-shêng 皓首書生. The hoary-headed student. In the kingdom of Wu there was a certain scholar who was at the head of a large assembly of students, but who one day suddenly disappeared. Subsequently, a man of the neighbourhood, while rambling among the hills on the 9th day of the 9th moon, wandered near an ancient tomb, whence he heard the hum of voices proceeding. On approach-

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ing the spot, he saw a troop of foxes scamper away, with the exception of one old fox, who disclosed himself as the missing scholar, stating that on disappearing he had been transformed into the shape of a fox. (搜神記). See Hu,

180.—Hi Chung 奚仲. A reputed descendant of Hwang Ti, who is said to have been Director of Chariots under Yü the Great, and to have been the first to employ horses in drawing carriages—*circ.* 20th century B.C.

181.—Hi Ts'i 奚齊. Son of Duke Hien of Tsin by his consort Li Ki, q.v. Placed on the throne as his father's successor in B.C. 651, while still a mere boy, he was murdered immediately after his accession by the Minister Li K'ê 里克; and when the loyal Sün Si 荀息 hereupon proclaimed the murdered Prince's brother 卓 (read Tao) as his successor, the latter was likewise put to death by the ambitious Minister. A third brother, I Wu 夷吾, then succeeded in establishing himself upon the throne, and caused Li K'ê to suffer the penalty of his crimes. After a reign of fourteen years he was succeeded, after a brief interval, in B.C. 636, by his half brother Ch'ung Urh, who became the famous Wêng Kung, q.v.

182.—Hiang Liang 項梁. *D.* B.C. 206. A native of the State of Ts'u, who rose, B.C. 209, in insurrection against the dynasty of Ts'in, and, in conjunction with his nephew, Hiang Tsi, succeeded in gaining temporary control of the Empire, but was shortly afterwards slain in battle.

183.—Hiang Siu 向秀. * 子期. A member of the club of the Seven Worthies (see Chuh Lin Ts'i Hien).

184.—Hiang T'o 項橐. A lad celebrated in the legendary history of Confucius as having afforded admonition to the Sage himself. It is related that Confucius, when rambling one day with his disciples, met a group of children in the road, all of whom were at play but one. The latter gave answers of surprising wisdom to the questions put to him by the sage. (see Ch. Rep., Vol. x., p. 614).

185.—Hiang Tsi 項籍. * 羽. *D.* B.C. 201. Nephew of Hiang Liang, and noted from his youth by his great stature and martial prowess. On the downfall of the house of Ts'in, proclaimed himself ruler

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of the western province of Ts'u (corresponding to the modern provinces of Ho-nan and northern Ngan-hwei), whence he is known as 西楚霸王. In B.C. 206 the armies of Ts'in, to the number of 200,000, surrendered themselves to him, and he is said to have butchered them to the last man. He also put to death Tsze Ying, the rightful successor to the throne. In B.C. 205, he similarly murdered the puppet sovereign 義帝, but upon this his powerful ally, the self-styled Prince of Han (see Liu Pang), declared war against him, and after a long and sanguinary struggle effected his complete overthrow. When all was lost, he committed suicide at Kai Hia 垓下 (in modern Ngan-hwei).

186.—Hien Yüan Tsi 軒轅集. The name or title attributed to a famous thaumaturgist who is said to have appeared in the reign of Tang Süan Tsung (A.D. 847), and who was then reputed to be many centuries old, although he retained the blooming appearance of youth. When wandering in mountain solitudes in search of drugs, the fiercest beasts of the forest attended his footsteps as it were to guard him from harm, and with the herbs he gathered he wrought many miraculous cures. His cruse of medicine was inexhaustible, and he had the gift of appearing in many places at once. When summoned before the Emperor, and mocked at by one of the ladies of the Court, he caused her to be transformed from a lovely damsel of sixteen into a bent and wrinkled harridan, but on her entreating pardon for her fault he caused her to resume her wonted shape. (列仙傳).

187.—Hing Ping 邢昺. * 叔明. A.D. 932—1010. A celebrated commentator of the Classics.

188.—Ho 鶴. The Crane, (*Grus montignesia*, Bonaparte; the Manchurian Crane of ornithologists). Next to the *Fêng*, q. v., this bird is the most celebrated in Chinese legends, in which it is endowed with many mythical attributes. It is reputed as the patriarch of the feathered tribe, and the aërial courser of the immortals. There are said to be four kinds of *ho*, viz., the black, the yellow, the white, and the blue, of which the black is the longest-lived. "It reaches a fabulous age. When 600 years old, it drinks, but no longer takes food. Human beings have repeatedly been changed into its shape, and it constantly manifests a peculiar interest in human affairs." Cf. S. L. F., s. v. The following are among the

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legends relating to this bird. It is recorded that I Kung 懿公, Prince of Wei *temp.* CHOW Hwei Wang, B.C. 676, was so much attached to one of the species that he took it to the field of battle in his own chariot, whilst engaged in warfare against the Northern barbarians, when his troops, discouraged by this infatuation on the part of their chief, lost heart and were defeated. The battle is said to have been "lost by a crane" 因鶴敗.—A proof of the wisdom of the bird was given in the reign of SUI Yang Ti, A.D. 605, when, that tyrant having required a vast supply of feathers for adorning the costume of his guards, birds were pursued with unrelenting vigour on every side. A crane nested upon a high tree, fearing injury to her brood if she were attacked, tore out her own feathers and threw them to the ground to satisfy the wants of the hunters. Phr. 風鶴皆兵.—See Fu Kien.

169.—Ho CHE-CHANG 賀知章, *季眞. *B.* A.D. 659. Date of death unknown. A minister of TANG Hüan Tsung, celebrated as a lover of dissipation and joviality. Was at the same time a patron of the poetic art. The renowned Li Peh owed to him his introduction to the Imperial favour. He is known by the sobriquet of 四明狂客—the madcap of Sze-ming, having sprung from a family dwelling in the district of that name (near the modern Ningpo); and also as 賀鬼, or Ho the Devil, an appellation given to him by his imperial master.

169a.—Ho K'ü-P'ING 霍去平. *D.* B.C. 117. Celebrated as a commander in the service of HAN Wu Ti, whose armies he led in repeated campaigns against the Hiung-nu. In B.C. 123, he gained brilliant victories, in concert with Wei Ts'ing, over the barbarian hosts, and was ennobled as 冠軍侯; and in B.C. 121 he led an army to a distance of 1000 *li* beyond Yen-che 焉支, the modern Karashar in Turkestan, from which campaign he brought back as a trophy the golden image used in worship by the Hiung-nu sovereign, Hiu-chu 休屠 (or Hiu-t'u). Chinese critics are tempted to believe that this was an image of Buddha, and infer that a knowledge of Buddhism may have been introduced thus early into China, the "golden man" of this era having, perhaps, inspired the dream of Ming Ti in A.D. 65. See Ts'ai Yin.

170.—Ho KWANG 霍光, *子孟. *D.* B.C. 68. The great

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"king-maker" of the Han dynasty. Half brother of the preceding. Minister of Wu Ti in the last years of his reign, he was appointed by that sovereign at his death, B.C. 87, as generalissimo of the Empire 大將軍 and chief of the council of regency on behalf of his youthful son, Prince Fuh-ling 弗陵, who reigned for a brief period under Ho Kwang's faithful tutelage. On the death of this sovereign (Chao Ti) B.C. 74, the succession was thrown into disorder, but at length Ho Kwang decided upon raising to the throne a grandson of Wu Ti, who, on being proclaimed Emperor, insisted upon his retaining the supreme direction of affairs. Ho Kwang's administration was marked by integrity and regard for the welfare of the people, whom he relieved from the exactions entailed by Wu Ti's warlike undertakings and extravagance; but his wife animated by ambitious desires, resolved that her daughter should be seated upon the throne, and to effect this object, she caused poison to be administered in B.C. 71 to the consort of the reigning sovereign, who in the following year was induced by her to make her daughter his Empress. Ho Kwang died, it is asserted, in ignorance of the guilty part his wife had played in this transaction, which did not go long unpunished. A palace revolution was attempted in B.C. 66 under the instigation of the two ambitious women, which terminated disastrously for themselves, whereupon the Empress, hurled from her position, committed suicide.

171.—Ho-lü Wang 闔閭王. The title under which Kwang 光, Prince of Wu, is known in history. He reigned from B.C. 514 to 496, during which period he removed the capital of Wu from Mei-li 梅里 (near the modern Ch'ang-chow Fu) to a new site now occupied by the city of Soochow. He here built the famous tower called Ku Su T'ai 姑蘇臺, from the summit of which a view of 100 miles in extent was commanded, and from which the present city on the same spot derives its name. Was succeeded by his son Fu Ch'a q. v.

172.—Ho Peh 河伯. The river-lord or chief,—a divinity anciently worshipped as god of the Yellow River. The myth connected with this imaginary being has been investigated by Ku Yen-wu, who adduces passages from the chronicle of the Bamboo Books, the 山海經, the writings of Chwang Tsze, and ancient poetry, in which, with some discrepancy in respect of characters employed, Fêng I 馮夷 is given

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as the name of the god. By some writers this is said, on the other hand, to have been the name of his female consort. Cf. 日知錄, k. 25. Sze-ma Ts'ien relates that in the reign of Wên How of Wei, B.C. 424, a personage named Si-mên Pao 西門豹 was governor of Yeh 鄴 (the modern Chang-teh Fu in Ho-nan), and, on taking office, learnt that what the people chiefly suffered from in his district was the practice of annually "giving a wife in marriage to the river-god" 爲河伯娶婦. The ruling elders were accustomed every year to levy enormous sums from the people under this pretence, and in consort with the soothsayers, male and female, to select a well-favoured maiden, who, after a period of sacrificial orgies, was richly attired as a bride and cast into the river to meet the embraces of the god. Si-men Pao put an end to this sinister practice by casting the chief priestess and some of her associates into the river when the time next set apart for the ceremony came round. Cf. S. K. k. 126.

178.—Ho Shang Kung 河上公 or Ho Shang Chang Jên 丨丨丈人. A mythical being, reputed in Taoist legends as one of the patriarchs of the sect. His proper name has remained unknown, and the designation attributed to him refers to the site of his hermitage on the banks of the Yellow River. Tradition asserts that he received and perpetuated the writings of Lao Tsze, whose doctrines he transmitted through his pupil Ngan K'i-shêng q. v. According to other legends, however, he lived at a later period than that assigned to his alleged disciple, and he is said to have flourished in the 1st century B.C. Cf. S.K., k. 80.

174.—Ho Shuh 霍叔. A younger brother of Kwan Shuh and Ts'ai Shuh, in whose seditious movement on the accession of their young nephew to the throne, B.C. 1115, he participated.

175.—Ho Sien Ku 何仙姑. The maiden immortal, named Ho, one of the Eight Genii. She is said to have been the daughter of one Ho T'ai 何泰, a man of Tsêng-ch'êng 增城 near Canton. At the instant of her birth, six hairs were seen growing on the crown of her head. When fourteen years old, she dreamed that a spirit gave her instruction in the art of obtaining immortality, to achieve which she was to eat the powder of mother-o'-pearl. She complied with this injunction, and vowed herself to a life of virginity. Her days were thenceforth passed in

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solitary wanderings among the hills, where she passed to and fro as though endowed with wings, returning to her home at night with the herbs she gathered during her lonely pilgrimages. She gradually renounced the use of the ordinary food of mortals; and the fame of her wondrous mode of life having reached the Empress Wu q. v., that sovereign summoned her to the Court; but while journeying thither she suddenly disappeared from mortal view. She is said to have been seen once more, in A.D. 750, floating upon a cloud of many colours, at the temple of Ma Ku q. v., and again, some years later, she was revealed to human sight in the city of Canton.

178.—Ho Tsin 何進. *D.* A.D. 189. Brother of the lady Ho, who, having borne a son of the Emperor Han Ling Ti, was elevated A.D. 180 to the rank of Empress. Through her influence he was raised to high office, and in A.D. 184 was made generalissimo. On the emperor's death, A.D. 189, he sought to snatch the supreme power from the hands of the palace eunuchs, who had for many years controlled the Court and its surroundings. Summoning the army commanded by Tung Cho q. v., to the capital, he caused the Empress to issue a decree abolishing the State offices of the eunuchs; but scarcely had this been promulgated when the eunuch Chang Jang 張讓, with a numerous following invaded the palace, slew Ho Tsin, and carried off the Empress with the youthful heir to the throne to a distance from the capital. See Yüan Shao.

177.—Ho T'u Loh Shu 河圖洛書. The plan (or diagram) of the Yellow River and the writing (or book) of the River Loh. By this phrase are designated the systems of diagrams and arrangement of the ordinal numbers, which, according to ancient tradition, were revealed to the sages Fuh-hi and Yü qq. v., in a supernatural manner. The legend which has become developed on this subject attaches itself to a few obscure texts of antiquity, and notably to a passage in the commentary of Confucius on the *Yih King*, where the Master declares that 河出圖洛出書—the "Yellow River gave forth the plan, and the River Loh the scroll," which the sages of old, he adds, looked to as their pattern; and the belief entertained by Confucius in this respect is further attested by his exclamation recorded in the *Lun Yü*, (Cf. L.C., I., p. 83) that "the River no longer gives forth its plan!" In the 禮記 it is further stated that

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河出馬圖, "the River gave forth *the horse's* plan," and, following this indication, with other traditions, now, no longer preserved, K'ung Ngan-kwoh q.v., gave final shape to the legend by declaring that a "dragon-horse" emerged from the waters of the Yellow River and presented on its back, an arrangement of symbols, whence the divine ruler elucidated the system of the Eight diagrams, (see Part II, No. 241). K'ung Ngan-kwoh adds further that whilst Yü was engaged in draining off the floods, a "divine tortoise" presented to his gaze a scroll of writing upon its back, composed of the numbers from one to nine, which the sage interpreted and made the basis of his nine-fold exposition of philosophy. By this last named undertaking the 九疇 or Nine Divisions of the "Great Plan" of the Book of History, (cf. L.C., III., Part V.) are indicated; and a supernatural revelation is thus asserted, by means of the "plan" and the "writing," for the two great sources of Chinese material and moral philosophy, the diagrams of Fuh-hi and the elementary categories of the "Great Plan." The scholars of every age since the revival of Chinese learning under the Han dynasty have busied themslves with hypothetical restorations of these two mystic diagrams, in the actual existence of which, but one celebrated scholar, Ow-yang Siu, has ventured to express disbelief; whilst, from the supposed principles afforded by the two mysterious revelations, the schoolmen of the Sung dynasty of the period of Chu Hi devoted themselves to elaborating an entire system of ontology, interwoven with the philosophy of divination and numbers. It is admitted that until the reign of Sung Hwei Tsung, (A.D. 1101—1125), no delineation of the 河圖 was made public; but at this period and during the succeeding age philosophers were busy with its form, and divers arrangements of its supposed series of numbers were proposed by the students of the Book of Changes. Of these the most authoritative is the scheme adopted by Shao Yung and elaborated by Ts'ai Yüan-ting, as follows:—

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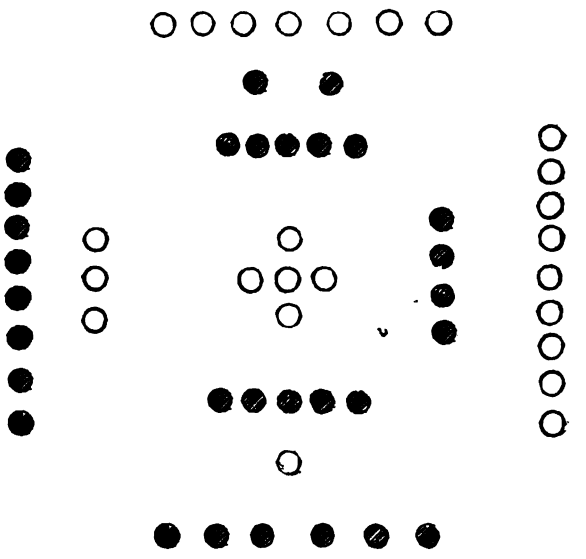

The total number of spots or markings herein delineated is fifty-five, whereof the 奇 odd numbers—1, 3, 5, 7, and 9, making the sum total of 25 by addition together, are the "numbers of Heaven" 天數, and hence called the 陽 numbers; and the 偶 even numbers—2, 4, 6, 8, and 10, making the sum total of 30 by addition, are the "numbers of Earth" 地數 or 陰 numbers of the Confucian commentary. By a synthetical process based upon the dicta of the *Yih King* the numbers constituting this plan are reconciled with the eight diagrams, and still further with the five elements (see Part II., No. 127) which furnish a starting point for the entire Chinese theory of nature.

Ts'ai Yüan-ting is also the author of the accepted drawing of the 洛書, which he delineated as follows:—

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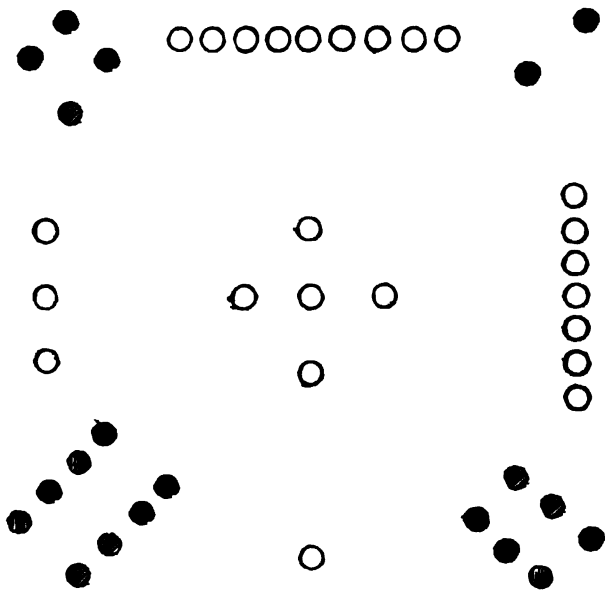

Here the numbers six and eight were on the feet of the tortoise, two and four at the shoulders, nine at the head, three left and seven right, with five occupying the centre. The arrangement thus formed gives a sum total of fifteen by addition crosswise or diagonally either way. By a process of reconcilement similar to that pursued in reference to the 河圖 the numbers are identified with the diagrams, the Five Elements, and all the powers and phenomena which result from these. Cf. L.C., III., p. 321; and authorities adduced in Part II. No. 241.

178.—How I 后羿, (1). The Archer Lord, — a name or title attributed to a chieftain in the service of the emperor Kuh, B.C. 2435, and again to his descendant, who performed wonders of archery in the service of Yao, B.C. 2357. Of the latter, tradition relates that he "shot arrows into the sky to deliver the moon" during her eclipse; another version of which story is to the effect that when ten suns appeared together in the heavens, causing confusion and death upon earth, How I was commanded by Yao to shoot arrows at the false luminaries, which straightway disappeared. He was the husband of the lady Ch'ang-ngo, who fled to the moon, q. v.

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179.—How I 后羿, (2). The title borne by a vassal of T'ai Kang, the 3rd ruler of the Hia dynasty. Chwang Tsze relates that he was descended from the grand archer of Yao (see above); and that he gradually usurped the powers of the State, but abandoned the duties of government for the pleasures of the chase. He employed a subaltern named Han Cho 寒浞, who in B.C. 2139 treacherously murdered him. Han Cho then took his consort to wife, and the offspring of his union with her was a son named Ngao 澆. History records that in B.C. 2170 How I rebelled against T'ai Kang, and drove him from his capital, seizing upon the country north of the Ho, which he held for twenty-seven years, until slain by Han Cho. According to a received tradition, Han Cho, who is also called P'ang Mêng 逢蒙, slew How I from a motive of jealousy of the latter's skill in archery, and with the desire to be himself reputed, after How I's decease, as the first bowman in the land. Cf. L. C., II., p. 204.

180.—How Tsi 后稷. See Tsi.

181.—How T'u 后土. Was the sixth of the Six Ministers of Hwang Ti, q. v. His name is alleged to have been Kow Lung 句龍, and he is reputed as the son of Kung Kung q. v. The region allotted to his rule was the North, and he was endowed with power over water and earth. The title given him by Hwang Ti was Li 李, which is interpreted as identical with Li 理, to put in order. He became deified with the title Shêh 社, as the tutelary genius of the soil, over which he still presides. Cf. K. P. W.

182.—Hu 虎. The tiger — a beast of many mythical attributes. According to the astrologers, the star 樞 (*a* of Ursa Major) gave birth by metamorphosis to the first beast of this kind. He is the greatest of four-footed creatures, representing the masculine principle of nature, and is the lord of all wild animals 山獸之君. He is also called the King of Beasts 獸中王, and the character 王 (King), is believed to be traceable upon his brow. He is seven feet in length, because seven is the number appertaining to *Yang*, the masculine principle, and for the same reason his gestation endures for seven months. He lives to the age of one thousand years. When five hundered years old, his colour changes to white. His claws are a powerful talisman, and ashes prepared from his skin worn about the person act as a charm against

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sickness. *Peh Hu*, 白虎, the White Tiger, is the name given to the western quadrant of the Uranosphere, and metaphorically to the West in general.—Phr. 虎尾春冰, signifying a perilous position, (as of one treading upon a tiger's tail or walking over ice in Spring). Cf. L.C., III., p. 579.

183.—Hu 狐 or Hu-li 狸. The fox, — a beast whose nature is highly tinged with supernatural qualities. He has the power of transformation at his command, and frequently assumes the human shape. At the age of 50, the fox can take the form of a woman, and at 100, can assume the appearance of a young and beautiful girl, or otherwise, if so minded, of a wizard, possessing all the power of magic. When 1000 years old, he is admitted to the Heavens and becomes the "celestial fox." (元中記). The Celestial Fox, is of a golden colour and possesses nine tails; he serves in the halls of the Sun and Moon, and is versed in all the secrets of nature (六帖). The *Shwo Wên* dictionary states that the fox is the courser upon which ghostly beings ride; he has three peculiar attributes (德), viz., in colour he partakes of that which is central and harmonizing (*i. e.* yellow); he is small before and large behind; and at the moment of death he lifts his head upwards. The 名山記, states that the fox was originally a lewd woman in times of old. Her name was Tsze 紫, and for her vices she was transformed into a fox. Hence foxes in human shape frequently call themselves A Tsze 阿. (K. S. L). Phrase 狐疑 = caution or distrustfulness as that of a fox, which is said to betray this quality in an eminent degree, as shewn in its listening to the sound of the ice under its feet when crossing a frozen expanse (渡冰而聽聲). It is believed that down of peculiar fineness grows upon the fox's ribs, and that this may be collected to form garments of fur of surpassing warmth and lightness. Hence the phrase 集狐腋而成裘, employed metaphorically for any collection of small items or contributions to form a considerable total. "Many a mickle makes a muckle."

184.—Hu Hai 胡亥. The second son and successor of Ts'in She Hwang-ti. After the banishment and death of the rightful heir, Fu Su, he ascended the throne as Urh-she Hwang-ti 二世皇帝, or Emperor in the second generation (of the ten thousand to which his ambitious father had looked forward), but was murdered B.C. 207 by Chao Kao q.v.

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185.—Hu Kung 壺公. The old Man of the Pot,—the title given to a magician endowed with wondrous powers of healing, to whom sundry treatises on the arts of necromancy were attributed in the 3rd and 4th centuries A.D. It is related of him that the vast sums which he daily received in payment of his miraculous cures were forthwith bestowed in charity upon the poor and needy. He disappeared at night from mortal view, and his retreat was a mystery to all until discovered by a man named Fei Ch'ang-fang 費長房, who, spying from an upper window, found that it was the leech's practice to withdraw at sunset to the interior of a hollow gourd which hung suspended from a doorpost. Ch'ang-fang became his disciple and acquired from him the secrets of his art. (神仙傳).

186.—Hu Kwang 胡廣, * 伯始. *D.* A.D 172. A statesman of unrivalled distinction and experience under the Han dynasty. He filled one or other of the chief ministries of State during upwards of thirty years.

187.—Hu Kwang 胡廣, * 光大. A.D. 1370—1418. One of the most prominent among the scholars of the Ming dyansty, under which he held high ministerial offices. In 1414 he was placed at the head of the imperial commission charged with the duty of editing and revising the classical canon and the collected works of the schoolmen of the Sung dynasty.

188.—Hu Lin-yih 胡林翼, * 貺生, † 潤之. A.D. 1812—1861. Noted as a public official of high integrity and administrative ability. Was a native of Hu-nan, and for many years Governor of the province of Hu-peh, in which post he died, having signalized himself throughout his tenure of office by his earnest devotion to the Imperial cause during the Taiping rebellion. Can. as 文忠. His official writings have been collected and published under the title 胡文忠公遺集.

189.—Hu Ngan-kwoh 胡安國, * 康侯, † 武夷. A.D. 1074—1138. One of the most celebrated scholars of the Sung dynasty. Author of numerous historical commentaries. Can. as 文定.

190.—Hu-pi-lieh 忽必烈.—Kublai, the name (諱) of the first acknowledged sovereign of the Mongol dynasty in China. Son of Tuli 怯雷, and grandson of the great Genghis, (see 109a), he succeeded to

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the sovereign power as Khan of the Mongols, already occupying a large portion of Northern China, in A.D. 1260, the style of his reign being proclaimed in Chinese as 中統. This designation was exchanged in A.D. 1264 for the title 至元, which continued in use during the remaining thirty-one years of his reign. In A.D. 1271, his arms having already been carried over half the possessions of the Chinese empire, he assumed a dynastic title by the advice of his counsellor Liu Ping-chung 劉秉中, who selected for this purpose the character *Yüan* 元 (signifying first and greatest) with reference to the combination 乾元, designating the first of the diagrams of the Yih King. In A.D. 1279 the empire finally passed under his undivided sway. He died at the age of 80 in A.D. 1294.

191.—Hu San-sing 胡三省,*身之. A.D. 1230—1287. Celebrated as a historical commentator.

192.—Hu Wei 胡渭,*朏明,†東樵. A.D. 1633—1714. Celebrated as a commentator on the Shu King, and author of numerous treatises on classical subjects, which are held in high repute.

193.—Hu Yen 狐偃. A faithful adherent of Wên Kung of Tsin q. v., who took his daughter in marriage. Together with Chao Ts'ui, he was the prince's counsellor and guide during many years of exile and of subsequent power B.C. 650—628.

194.—Hu Yin 胡寅,*明仲,†致堂. Eldest son of the preceding, and also celebrated as a historical writer and critic.

195.—Hu Hung 胡宏,*仁仲,†五峰. Brother of the preceding, and like him celebrated in literature.

196.—Hung-Fu Nü 紅拂女. Was handmaiden to Yang Su, the celebrated champion of the Suí dynasty, circâ A.D. 615. The leader Li Tsing q. v., was on one occasion admitted to a colloquy with Yang Su, while still unknown to fame, and attracted the gaze of the damsel, as she stood behind her lord, holding in her hand the "red fly-flap" which has given her a name. The same night she secretly penetrated in man's attire to the lodgings of Li Tsing, to whom she disclosed the passion she had conceived for him, saying: "of the many men who have passed before my eyes, there are none who can compare with you, my

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181); but no satisfactory explanation is given by commentators with reference to the "red sheep." One attempt at identifying the meaning is given in the suggestion that the cyclical signs 丙 丁 correspond to the colour *red*, and the sign 未 to *sheep*; with the conclusion that in a year designated by the combination 丁 未 disaster was predicted for the Six Dynasties. (Cf. 韻府群玉).

202.—Hü Shên 許愼. *叔重. Celebrated as a scholar during the reign of Han Hien Ti, A.D. 190—220, and especially renowned as a mine of classical erudition. Author of the dictionary entitled the *Shwoh Wên* 說文, the first lexicon of the Chinese language, produced circâ A.D. 200; and also of various commentaries upon the Classics.

203.—Hü Sun 許遜. *敬之. Commonly designed 許眞君 or the Immortalized. One of the patriarchs and presiding genii of the Taoist sect. The legends relate that his mother, who lived in A.D. 240 at Nan-ch'ang (in modern Kiang-si) conceived in consequence of a dream, in which it seemed to her that a golden *fêng* bird dropped a pearl from its mouth upon the palm of her hand. In his youth the child to whom she gave birth passed a careless existence, until one day his thoughts were drawn from the enjoyments of life by the following incident. While hunting, he brought down a fawn with an arrow from his bow, and he was greatly moved by the sight of the distress the creature's mother displayed, as she stood licking its lifeless body. The lad at once destroyed his bow, and gave himself wholly up to study and ascetic pursuits. Under the reign of Tsin Wu Ti (A.D. 265), he was made Governor of a District, and showered benefits upon the people beneath his rule, healing diseases by means of occult preparations and assisting the needy with gold which he possessed the power of transmuting from inferior metals. During a lifetime, prolonged far beyond the natural span, he wandered from province to province, subduing noxious reptiles and performing innumerable miracles. At one point he caused water to gush from a rock, and at another he conferred on the household of a devout believer perpetual security from harm by painting a pinetree on the wall of their dwelling. At length, when 136 years old, he was caught up to Heaven with all his family, and even the "dogs and poultry" of the house shared in the ascension.

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204.—Hü Yeo 許由. A legendary character, reputed as having been the counsellor of the great Yao, B.C. 2357. Is commonly referred to as an example of elevated purity in conjunction with his friend Ch'ao Fu q. v. When Yao offered to resign to him the government of his empire, Hü Yeo declined to be influenced by worldly ambition, and "washed his ears" in order to remove from them any lingering taint of defilement through listening to the offer. Being accustomed to drink only of the water from the brook which ran near his hermitage, which he raised in the hollow of his hand, some charitable person presented him with a gourd to serve as a drinking-vessel. This he suspended from a branch hard by his hut, but as the wind in whispering in the gourd produced a sound which was pleasing to his senses, he threw the gourd away in order to avoid even this contamination.

205.—Hüan Ho 懸河. Met. for eloquence—from an expression used by an admirer of Kwoh-Siang 郭象, a renowned scholar of the Tsin dynasty. It was said of him that his conversation was "like the flow of a river suspended from on high" — 言如懸河.

206.—Hüan Kin 懸金. A challenge to criticism — See Lû Pu-wei.

207.—Hüan Nü 玄女. The Sombre Maiden — according to ancient tradition, the daughter of Heaven 天女, who was sent to the aid of Hwang Ti q. v., when engaged in his contest with Ch'e Yeo, whom she assisted him in overthrowing. Post-Buddhist legends appear to have identified this mythical being with Marîchi Deva 摩利支天, "the personification of light, offspring of Brahmâ" (Eitel, *Handbook of Chinese Buddhism*), whom they worship under the designation 斗姥. (Cf. 廣東新語, k. 6).

208.—Hwa Jui Fu-jên 花蕊夫人.—The Lady Flower-cup. I. An appellation given to each of two celebrated beauties, called *Ta* and *Siao Sü Fei* 大小徐妃, concubines of Wang Kien 王建, founder of the sovereignty of Shuh 蜀, A.D. 918—928. II. The appellation conferred upon the lady Fei 費, the cherished concubine of Mêng Ch'ang 孟昶, last sovereign of the posterior dynasty of Shuh, A.D. 935—964. A legend respecting the fidelity of this lady to the memory of

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her consort after his downfall is related in connection with the Taoist divinity Chang Sien q. v.

209.—Hwa T'o 華陀, * 元化. 2nd century A.D. A renowned physician of the third century, the Esculapius of China. All that is known respecting his career is derived from tradition and romance, in which his marvellous skill and attainments are widely celebrated. He is said to have been versed in all the secrets of Taoism, and to have been especially successful in surgical operations of a very marvellous description. He is reputed to have relieved the great Ts'ao Ts'ao of a cerebral disease by means of acupuncture, in the practice of which he was wondrously skilled. Is reputed to have afterwards fallen a victim to political intrigue, and to have perished by Ts'ao Ts'ao's command.

210.—Hwai Nan Tsze 淮南子. *D.* B.C. 122, The literary pseudonym of Liu Ngan, (Prince of Hwai-nan) q. v.

211.—Hwan, Duke of Ts'i 齊桓公. *D.* B.C. 643. The title in history of Siao Peh 小白 ruler of the State of Ts'i, and the most celebrated among the five *Pa* 伯 or foremost chieftains who engrossed the power of the Chinese empire during the greater portion of the 7th century B.C. On the murder of his father, Duke Siang, by the latter's nephew Wu Che 無知 in B.C. 686, Siao Peh was assisted in placing himself upon the throne by his famous counsellor Kwan Chung, to whose advice and statesmanship he owed in a great measure the success of his subsequent career. During thirty-nine years he was the acknowledged head of the confederacy 盟 of States which ruled the internal affairs of China under the nominal sovereignty of the house of Chow, and battled with the barbarian tribes on its northern and western frontiers. His last years were, however, given up to immoderate sensuality, and history points a moral by recording that while Duke Hwan neglected his three legitimate, but childless wives for the fascinations of six favoured concubines (among many other inmates, male and female, of his seraglio), the five sons, who were the issue of these latter, disputed the succession among themselves on their father's death, while his body remained yet unburied, and involved the State he had founded in ruinous disorder.

212.—Hwan Tow 讙兜. An unworthy minister of the great

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Yao. He recommended Kwên q. v. for employment in draining off the floods, and was eventually sent into banishment. Cf. L.C., III., p. 39.

213.—Hwang Ch'ao 黃巢. A noted insurgent leader at the close of the T'ang dynasty, A discontented candidate at the literary examinations, he gathered together a band of rebels in the region of modern Kwang-si, and ravaged at their head the major portion of the Empire. In A.D. 880, he captured the Imperial residence, Ch'ang-ngan, whence the Emperor had fled, and proclaimed himself ruler of China, with the dynastic title 大齊, but in 884 he was defeated by the aid of the auxiliary troops called in from the Tartar nations adjoining the Chinese frontier, and was slain by his own adherents.

214.—Hwang Ch'u-p'ing 黃初平. One of the *Sien* or Immortals, said to have flourished on earth in the fourth century A.D. At the age of 15, it is related, he led a flock of sheep into the Kin Hwa mountains to feed, and himself entered a cave among the rocks, where he remained for more than forty years. At length his brother one day met a wandering priest, who said to him: "There is a shepherd-lad among the mountains!" Divining that this was the relative whose loss had been vainly deplored, the brother made search, and at last discovered Hwang Ch'u-p'ing seated in his cave, surrounded by blocks of white stone. On being asked where were his sheep, the recluse uttered a sound, and the blocks of stone became at once transformed into a vast flock of living sheep. Hwang Ch'u-p'ing is reputed to have been an incarnation of Ch'ih Sung-tsze q. v.

215.—Hwang Fan-ch'o 黃繙綽. An instructor of the actors of the Court *temp.* T'ang Hüan Tsung A.D. 754. The insurgent Ngan-lu-shan put him to death on his refusing to renounce his allegiance. He was celebrated by his dramatic skill. With him perished his associate King Sin-mo 敬新磨.

216.—Hwang-fu Mi 皇甫謐. * 士安. A.D. 215—282. A celebrated scholar and expositor of the ancient writings, classical and historical. From his ardour in study and research he received the appellation 書淫, — the "book-debauchee."

217.—Hwang Hiang 黃香, * 文强. One of the famous

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types of filial devotion. His mother died when he was but seven years old, and from this moment he gave himself up with unweared devotion to ministering to his father's well-being. In summer he "fanned his father's pillow," and in winter he lay down himself to "warm his father's couch" before his parent retired to rest.

218.—Hwang Hieh 黃歇. *D.* B.C. 237. An adherent of the Prince of Ts'u 楚, who, on succeeding in B.C. 263 to his father's throne, rewarded his services with the office of chief Minister, and conferred upon him the title of Ch'un Shên Kün 春申君, with the government of the region, North of the Hwai. In B.C. 248 he removed the capital of this principality to the site of the modern Soochow, then known as the town of Wu 吳, (see Ho Lü Wang), of which he became the second founder. In order to contribute to the wealth and magnificence of his chosen city, he defined and enlarged the course of the river Shên Kiang 申江 or 申浦, which, now known as the Hwang-p'u as it flows past Shanghai, is said to derive its name from him. He owed his downfall to a family intrigue, and he perished, B.C. 237, by the hand of an assasin named Li Yüan 李園.

219.—Hwang Kan 黃幹 * 直卿 † 勉齋. 12th century A.D. A public official and celebrated scholar. His worth was so highly appreciated by Chu Hi that the latter gave him his daughter in marriage.

220.—Hwang Kuh Ko 黃鵠歌. The lament of the Yellow Heron,—the name given to dirges ascribed to T'ao Ying and Wu-sun Kung-chu qq. v. The Hwang Kuh is described as a bird which the genii employ as their aërial courser, and in this sense its wings were wished for by the distressed ladies who gave its name to their poetical laments. It is wrongly confounded with the 鶴 or crane (K.D.)

221.—Hwang Lao 黃老. The doctrines of Hwang [Ti and] Lao [Tsze] are referred to under this combination — a symbol for Taoist mysticism.

222.—Hwang Pa 黃霸, * 次公. *D.* B.C. 51. Renowned as a sagacious and benign administrator. Held many high offices, in which he was distinguished by his care for the people, and in B.C. 55 was

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made chief Minister of State by the emperor Süan Ti. Was ennobled as 關內侯.

223.—Hwang She Kung 黃石公.—The Yellow-stone Elder, a legendary being, reputed to have appeared at various epochs with demonstrations of supernatural powers. He was in particular the patron and instructor of Chang Liang q. v., and sundry mystic treatises are attributed by the Taoists to his authorship.

224.—Hwang Tao-P'o 黃道婆. The reputed instructress of the people of Central China in the art of spinning and weaving cotton. She is said to have been a native of Yai Chow (Hainan), who migrated to Kiang-nan about the commencement of the 14th century, after the cotton plant had been introduced from Turkestan, and to have made known the process of manufacture as practised in the extreme south, whither it had been brought, presumably, from the Malay archipelago. (Cf. 輟耕錄, k. 24).

225.—Hwang Ti 黃帝. The Yellow Emperor, B.C. 2697. The legends relating to this sovereign, although agreeing in their general tenor, are diverse as regards their origin and in many details. Those which may be looked upon as possessing the highest sanction are contained in the *Sze Ki* 史記 of Sze-ma Ts'ien, where Hwang Ti is placed at the head of the list of the Five *Ti* or sovereigns who bore rule at the dawn of history. The *Chronological Annals* of the *Bamboo Books* partake of a more fabulous character than this compilation, but form the second recognized source of information respecting Hwang Ti's reign. Legendary writers have brought forward numerous details, which are fused into a connected account in the introductory portion of the *T'ung Kien Kang Muh.* From these sources we learn that Hwang Ti was the offspring of a miraculous conception on the part of his mother Fu Pao 附寶. (See Bamboo Annals, L. C. III., proleg. 108), and that being born near the river Ki 姬 this title was taken as his surname, to which the name Hien Yüan 軒轅 was added with reference to a hill near which he dwelt. (Another legend attributes the name Hien Yüan to the fact of his being the inventor of wheeled vehicles.) He was also surnamed Kung Sun 公孫 in virtue of his descent; whilst, from the fact of his inheriting the principality of Nai 熊—the Bear [country]—he was also denominated 有熊氏. When

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Ch'ih Yeo rose in rebellion and overthrew the emperor Yü Wang 榆罔, the princes of the land elected Hien Yüan to fill the throne, and after vanquishing the rebel at Cho Luh, (see Ch'ih Yeo), he ascended the throne. Reigning under the influence of the element Earth, he became known by the designation of its allotted colour (Yellow). He obtained the services of six great Ministers, viz., Fêng How, T'ai Ch'ang, Kow Lung, Chuh Yung, Ta Fêng, and How T'u qq. v., and two Recorders, namely, Ts'ang Hieh, and Ch'ang Tsu qq. v. Under his instruction, Ta Nao 大撓 arranged the cyclical period called *kia tsze* 甲子, and Yung Ch'êng 容成 constructed astronomical instruments and composed a calendar. Li Show 隸首 invented for him the art of mathematical calculation, and Ling Lun 伶倫 by his order obtained bamboos from the country lying on the West of Ta Hia 大夏 and arranged the system of modulated sounds. Yung Yüan 榮猨 was commanded by him to make twelve musical bells for denoting the seasons, and Ta Yung 大容 composed the musical air to which the title *Hien Ch'e* 咸池 was given. Hwang Ti regulated costume, taught his people how to manufacture utensils of wood, pottery, and metal, commanded Kung Ku 共鼓 to build boats and wheeled vehicles, constructed a Palace called 合宮, which is by some held to have been the first royal residence, and by others a temple for the worship of God 祀上帝, and invented a medium of currency. Grieving over the early death of his people from many kinds of sickness he studied the operations of the opposing principles of nature and the constitution and functions of various remedies, and thereupon composed the *Nui King* 內經 (Treatise on the Interior) with the aid of the sage physician K'i Peh 岐伯. Through the studies he pursued, aided by K'i Peh, Lui Kung 雷公, and other assistants, he was enabled to prolong the span of human life. He mapped out his Empire in provinces and divided the land into regular portions; and after seeing his beneficial rule illustrated by the appearance of the auspicious *fêng hwang* and *k'i-lin* qq. v., in his court, he died at the age of 111 years. His principal consort, Si-ling She q.v., first instructed the people in the art of rearing silkworms, and his second consort, Mo Mu q.v., regulated his household virtuously and well.

The above comprise what may be termed the historical heads of tradition respecting Hwang Ti's reign, together with the names assigned

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to his chief assistants in the art of government and the civilization he is reputed to have inaugurated for the Chinese people. The legends and fables beyond number which have been reared on this basis are collected in works such as the Lu She 路史 of Lo Pi, (cf. W. N., p. 24).

226.—Hwang T'ing-kien 黃庭堅, * 魯直, † 山谷. A.D. 1045—1105. A celebrated poet of the Sung dynasty. Is renowned among the examples of filial piety for the devotion he displayed toward his parents.

226a.—Hwei Lüh 回祿. A name given to the god of fire in the State of Chêng 鄭, where propitiatory sacrifices were offered to this deity (Tso Chwan — K. D.). The name is perhaps derived from a combination of the sounds attributed to the names of the descendants of Chung Li q. v.

227.—Hwei Yüan 慧遠. The designation adopted by a Taoist recluse and mystic of the third century A.D., who is said to have attained the state of immortality. See Liu I-min.

228.—I Jên 異人. *D.* B.C. 247. The youthful name of a prince of Ts'in, grandson of Chao Siang Wang 昭襄王, and the central figure in a remarkable historical episode. While dwelling as a hostage in the state of Chao 趙 he was encountered by an itinerant merchant named Lü Pu-wei q. v., who, recognizing in him remarkable qualities, resolved on attaching himself to the Prince's fortunes, observing 此奇貨可居 "this is merchandize worth setting store by!" Learning that the prince, though son of the heir to the throne of Ts'in, was the offspring of a concubine named Hia Ki 夏姬, and being one of many brothers, had small prospect of succession to the throne, although the legitimate Princess, 華陽夫人, was childless, he devised a plan for ingratiating I Jên with the latter, which proved successful, and in B.C. 257 he contrived to restore the prince to his home and to obtain his adoption as the recognized heir. His crafty schemes did not end here. Himself, the husband of an attractive woman, known as 邯鄲夫人, on the latter declaring herself pregnant, he contrived that she should inspire the Prince with a desire to take her to himself to wife; and giving up his consort with feigned reluctance, he had the satisfaction in the course of time of seeing his own offspring

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unsuspectingly acknowledged as the son of the heir expectant to the throne of Ts'in. The Prince, who had exchanged his name I Jên for that of Ts'u 楚, ascended the throne on the death of his father in B.C. 250, and is known in history as Chwang Siang Wang 莊襄王. His putative son (the offspring of Lü Ju-wei) to whom the name Chêng 政 was given, succeeded him on the throne in B C. 246 and became the founder of the famous dynasty of Ts'in,—see She Hwang-ti.

229.—I K'I 伊祈. A surname and name attributed (but, according to the 路史, erroneously), to the Emperor Yao q. v. The names are sometimes written 伊耆. His mother is said to have borne the surname 伊.

230.—I Ti 儀狄. The fabled inventor of wine. All that is known of this personage is contained in a legend contained in the ancient work entitled 戰國策 (W.N., p. 25), to the following effect: "The Emperor's daughter commanded I Ti to make wine, and it was good. She gave of it to Yü 禹, who, when he had tasted of it, poured the liquid upon the ground, and sent I Ti into banishment, and forbade the knowledge of wine." Commentators upon this passage have presumed from the mention of Yü that the "emperor's daughter," must have been a daughter either of Yao or Shun, but the origin of the myth or tradition remains undiscovered.

231.—I Ts'I 夷齊. A combination indicating Peh I and Shuh Ts'i qq. v.

232.—I Wu 夷吾. 1. One of the sons of Hien Kung of Tsin B.C. 672, and brother of the famous Wên Kung q. v., like whom he lived for many years in exile. Is known in history as Hwei Kung 惠公. 2. The secondary name of Kwan Chung, q. v.

233.—I Yin 伊尹. Chief Minister of T'ang, the destroyer of the Hia and founder of the Shang dynasty, B.C. 1766, to whom he was "almost what Shun had been to Yao and Yü to Shun, and Yih to Yü. Mencius gives him his place among sage ministers and counsellors as the 'one most inclined to take office.'" (Cf. L.C., III., p. 191). Many legends are narrated of this as of all other celebrated characters of antiquity, and the accounts of his origin are irreconcileable. The 史記 gives his name (名), as having been A-hêng 阿衡, but this term, occurring

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in the Shu King in connection with his services, is by some commentators set down as the title of his office; and his real name is asserted to have been Chih 摯, the designation I having been given to him in consequence of his birth near the 伊 river, whilst 尹 is looked upon as his *tsze* or secondary appellation. Lieh Tsze recounts that "a woman of Sin 莘 (in modern Ho-nan), was gathering mulberries, and in the hollow of a tree she found an infant, which she reared and named I Yin." Hence it is commonly said of this personage that he was "born in a hollow mulberry;" but the more sober commentators declare the statement to be a myth derived from the fact that 空桑 was the name of his birth place. The 史記, partially adopts a legend to the effect that, being anxious to enter the service of Prince T'ang, he ingratiated himself with the latter by waiting upon him with savoury viands; but Mencius, among other writers, denies that I Yin owed his elevation to mere skill in cookery. Having been adopted, B.C. 1782, by T'ang as his trusted counsellor, he continued during many years to act as the right hand of this sovereign and his successors, dying B.C. 1713, in the reign of Yu Ting, who made his son I Chih 伊陟, the inheritor of his father's office.

234.—Jân Hiao 任囂. A general in the service of She Hwang-ti, B.C. 220. He was created 南海尉 or Viceroy of the region of the Southern Sea (corresponding nearly to the modern Kwangtung), as successor to T'u Hwei in B.C. 215, and moved 500,000 military colonists from the North to complete the subjugation of the new dominion. He took up his residence on the side of the present city of Canton, where already a settlement existed. See Chao T'o.

235.—Jih 日. The Sun—defined by the 說文 as corresponding to 實—that which is solid or complete, and hence the symbol of the sovereign upon earth. The great luminary is represented as the concreted essence of the masculine principle in nature 陽, and the source of all brightness. From it emanate the five colours. It is 1000 *li* in diameter, 3000 *li* in circumference, and suspended 7000 *li* below the arch of the firmament. The 山海經 asserts that the Sun is the offspring of a female named Hi-ho 羲和; and Kowh Poh, in his glossary, derives from this designation the titles given by Yao to the officers whom he made regulators of the seasons. (Cf. L.C., III., Canon of Yao.) Hwai

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Nan Tsze devotes a highly allegorical chapter of his Cosmic Philosophy to the movements of the sun, from whence most of the prevailing notions on the subject are derived. He writes as follows: "The sun rises in 暘谷 (the Bright Valley, Cf. L.C., III., p. 18), bathes in 咸池, and passes over 扶桑, to accomplish his *rising* 辰明. Ascending above Fu-sang, and commencing his journey, he is said to have *come forth in brightness* 朏明. He reaches 曲阿, and is then said to be *bright on the horizon* 旦明. He proceeds to 甘泉, and has reached the stage of the *morning meal* 蚤食; and goes on to 桑野, which is termed the *meal in repose* 晏食; procceds to 衡陽, which is the *centre of the angle* 隅中, and arrives at 昆吾, which is called the *exact centre* (the South).....He finally arrives at 蒙谷 and passing 細柳 (the West) decends into 虞淵." (Cf. H., Book 3). He adds that when the sun's last rays fall upon the roots of the trees, they are said to be Sang Yü q. v. He also asserts that there is a "bird with three legs" in the sun. Other mystics allege that a spirit resides in the Sun who is named 鬱儀 Yuh I.

236.—Jo Shuei 弱水. The Weak-water, a river fabled as issuing from the foot of the Kwên-lun Mountain and encircling the abode of Si Wang Mu qq. v. The legend writers declare that it owes its name to the peculiar nature of its water, which is incapable of supporting the weight even of a feather — 羽毛皆沉. Its name occurs in the list of rivers given in the Tribute of Yü (L.C., III., p. 123).

237.—Ju-sü Wu 濡須塢. A line of embankment thrown up in A.D. 212, at the mouth of the river Ju-sü near Lu Chow (modern Kiang-si), by Sun K'üan at the advice of Lü Mêng, in order to enable his army the better to withstand a threatened onslaught by the forces of Ts'ao Ts'ao.

238.—Kan T'ang 甘棠. Met. for the veneration expressed toward a beneficent ruler. Reference is here made to the respect which the subjects of the wise and virtuous Shao Kung q. v., manifested for the *T'ang* tree, beneath which it was his custom to sit when dispensing justice. One of the odes of the 詩經 makes mention of the *Kan-t'ang* in a stanza, the first line of which may be translated almost literally by the familiar

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words: "O woodman! spare that tree—Touch not a single bough!" Cf. L.C., IV., p. 26.

239.—KAN TS'IÜAN KUNG 甘泉宮. A celebrated palace of the Han dynasty situated upon or near a mountain of the same name (*lit.* Sweet Fountain), at a distance of 100 or 200 *li* from Ch'ang-ngan. It was originally founded as a summer retreat by She Hwang-ti, was visited in B.C. 177, by HAN Wên Ti, and greatly enlarged by his successor Wu Ti, who made it the scene of numerous religious ceremonies under the guidance of his Taoist instructors.

240.—KAO LI-SZE 高力士 A.D. 684—762. Was one of the chief eunuchs and privy counsellor of T'ANG Hüan Tsung, and contemporary with the Ministers Chang Kiu-ling, Li Lin-fu and others. Unlike the last-named, he served his Imperial master with unvarying fidelity, through good and evil fortune; but he is nevertheless reprobated in history as one of the too compliant ministers to that sovereign's voluptuousness and wanton misrule. On Hüan Tsung's accession, A.D. 713, he made Kao Li-sze steward of his household, and from that date until the Emperor's dethronement in A.D. 756 the faithful servant seldom left his side. When Li T'ai-peh was royally entertained in the Imperial palace, the duty of relieving the poet of his boots was, according to tradition, laid upon Kao Li-sze.

241.—KAO SZE-K'I 高士奇. *滄人. A.D. 1645—1704. A miscellaneous writer.

242.—KAO YAO 皐陶. The most celebrated among the ministers whom tradition assigns to the Emperor Shun, B.C. 2255, the glories of whose reign are attributed in great measure to his virtues and energy. Shun is represented in the Shu King as charging him, in the capacity of Minister of Crime, with the control of the barbarous tribes of the frontier and of criminals and insurgents. (L.C., III., pp. 45 and 69). His death is recorded to have taken place in B.C. 2204.

242a.—KI TSZE 箕子. The Viscount or Chief of Ki, one of the nobles of the Empire during the reign of the tyrant Chow Sin B.C. 1154. In conjunction with Wei Tsze and Pi Kan qq. v., he vainly sought to turn the licentious monarch from his evil ways, and was cast

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into prison, from which the victorious Wu Wang released him on the downfall of the tyrant B.C. 1122. He then retired to the country now forming the kingdom of Corea, declaring that his loyalty, despite his sufferings, forbade his acknowledging the sovereignty of one whom he regarded as an usurper. (Cf. L.C., III., pp. 269, 315). The authorship of the "Great Plan" 洪範, one of the most important sections of the Shu King, is attributed to him.

243.—Ki Cha 季札. A descendant in the 20th degree from T'ai Peh 太伯, the founder of the State of Wu, and fourth and favourite son of Show Mêng, Prince of Wu, B.C. 585. The latter desired to establish him as his successor, deeming him superior in virtue and ability to his elder brothers. Ki Cha, however, declined to rob his brothers of their birthright, and continued to adorn an inferior station by many traits of probity and wisdom.

244.—Ki Hwan Tsze 季桓子. A contemporary with Confucius, and chief of the most powerful family of nobles in Lu 魯, the sage's native state. It was to him that the Prince of Ts'i insidiously transmitted a present of singing-girls and horses, the acceptance of which by the Duke of Lu caused the retirement of Confucius from his official post. Cf. L.C., I., p. 196.

245.—Kia I 賈誼. *B.* circâ B.C. 200. A celebrated scholar. When little more than twenty years of age he was recommended for employment, B.C. 179, to Han Wên Ti, and in less than one year's time was promoted to the rank of privy counsellor. He introduced numerous reforms in the institutions of State, and was active in establishing the literary canon. Some of his writings are still in existence.

246.—Ki K'ang 嵇康. * 叔夜. A.D. 223—262. A celebrated functionary and man of letters, but equally renowned as a lover of the wine cup and a musician. He was at the same time an ardent devotee of the study of alchemy, which he practised under a willow-tree. The willow is frequently referred to, in consequence, as sacred to this pursuit. Hence the phrase 柳樹鍛金. Was one of the Seven Worthies of the Bamboo Grove (See Chuh Lin, &c.). Incurring the displeasure of Sze-ma Chao, chief Minister of the last sovereign of the

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house of Wei, he was executed as a propagator of magic arts and heretical doctrines. His coolness and contempt for death were manifested, as he walked to the place of execution, by his tuning his guitar in his last moments.

247.—Ki Li 季歷. B.C. 1284—1185. The third son of Tan Fu q. v., and father of Ch'ang, the celebrated Si Peh q. v.

248.—Ki Ming Chu Kwan 鷄鳴出關. Phr. The stratagem of "obtaining passage over the border by means of cock-crow." It is related of Prince Tan, son of Yao, that when fleeing from Court he arrived at the frontier at midnight, but by imitating the crow of a cock he caused all the neighbouring chanticliers to strike up in concert, whereupon the guards, thinking that day had dawned, threw open the gate. The same story is told of other fugitives.

249.—Ki Shao 嵇紹, *延祖. *D.* A.D. 304. Son of the preceeding. Fell in battle while defending the person of Tsin Hwei Ti, whose robe was bespattered by his brave supporter's blood. The sovereign commanded that the stain be religiously preserved as a memento of the devotion displayed by Ki Shao.

250.—Ki Yen 汲黯, *長孺. Celebrated as a counsellor of Han Wu Ti, B.C. 140. Was employed in numerous high offices, and is especially renowned by his policy of "governing by letting things alone," or by means of inaction or quietism.—治在無爲. He was one of the early followers of the doctrine inculcated on this subject by Lao Tsze.

251.—Kia Kw'ei 賈逵, *景伯. A.D. 30—101. An eminent scholar, contemporary with the historian Pan Ku. His work upon the writings of Tso K'iu-ming was rewarded by official promotion. Was entitled 通儒, or the Universal Scholar.

252.—Kia Sze-tao 賈似道. *D.* A.D. 1276. A Minister of the emperor Tu Tsung, who is execrated in history as the chief agent in the downfall of the Sung dynasty, having kept that sovereign in ignorance of the disasters daily accumulating through the growing success of the encroaching Mongols, whose victories he dissembled, and having abused his trust for the satisfaction of his cupidity and love of ease. Dis-

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graced after Tu Tsung's death, he was put to death in the following year by a petty official into whose custody he had been given.

253.—Kiai Che-t'ui 介之推. One of the faithful adherents of Ch'ung Urh, Prince of Tsin (see Wên Kung), whose exile he shared in B.C. 654. It is said that his proper name was 王光. On the prince's return and assumption of power nineteen years afterwards, K. steadfastly declined all offers of reward, and, in order to avoid the prince's urgency, he withdrew from the Court, accompanied by his mother, with whom he disappeared in the forests of 綿上山. According to the 史記 and 左傳, the Prince, after a vain search, gave his trusty adherent up for lost, and in honour of his devotion changed the name of the mountain-range to 介山; but a later legend declared that, in order to force K. from his retreat, the Prince had caused the forest to be burnt, when the determined fugitive, rather than come forth, clasped hands with his mother about the trunk of a tree and perished in the flames. In commemoration of this event, it is asserted, the singular custom prevailed in North-western China of abstaining throughout the whole of the third month in each year, (that being the period in which the incremation was said to have occurred), from the use of fire, and as all food was then consequently eaten cold, the practice took the name of 冷食 or 寒食, and of 禁烟 (interdict of smoke). At this time eggs dyed in divers colours were universally eaten; and willow twigs were placed above the doorways. The usage of abstaining from the employment of fire was found to cause so much injury to health that, in the 5th century A.D., the emperor Wei Wu Ti forbade the continuance of the practice by a special edict.

254.—Kiang How 姜后. The consort of Chow Süan Wang, B.C. 827, who publicly reproved her husband at a banquet for his love of ease and dissipation. Then, divesting herself of the royal insignia, she offered herself in submission to punishment for the temerity she had shewn; but her reproof was accepted and led to good results.

255.—Kiang Keh 江革, *休映. A scholar and public servant of the Ts'i dynasty, circâ A.D. 490, distinguished by his learning, uprightness, and filial devotion. In early youth, during the disturbances of that troublous age, he rescued his mother from a band of brigands by carrying her many miles upon his back. Himself taken prisoner on one

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occasion by the forces of the Kingdom of Wei, he refused to abjure his allegiance and was allowed to return to his own Court with untarnished honour.

256.—Kiang Shē 姜詩. One of the patterns of filial piety, said to have flourished *temp.* Han dynasty. In conjunction with his wife he devoted himself to waiting upon his aged mother, in order to gratify whose fancy he went daily a long distance to draw drinking water from a river and to obtain fish for her table. This devotedness was rewarded by a miracle. A spring burst forth close by his dwelling, and a pair of carp were daily produced from it to supply his mother's wants.

257.—Kiang Tsze-ya 姜子牙, *al.* Kiang Lü-shang, etc' 呂尙, and 太公望. Is reputed to have been a counsellor of Si Peh q. v. 12th century B.C. Legends relate that when Si Peh was about to undertake his campaign against the western barbarians, intending to divert himself one day with a hunt, he inquired of an oracle what his luck would be, and was told that the trophy of his chase would be neither tiger nor dragon, bears nor leopards, but the counsellor of a King. In the course of his excursion he accordingly encountered an aged man who was fishing in the river 渭, whose conversation proved so sage and impressive that the prince begged him to enter his service as Minister, saying: "My grandsire told me that when a wise counsellor should join himself to Chow, the fortunes of Chow would flourish—and you are he for whom my grandsire looked!" Hence he gave his new-found adviser the name of 太公望 ("grandsire's expectation.") The venerable sage was in reality surnamed Lü 呂 and named Shang 尙, whence he further received the title Father Shang 尙父; but his patronymic was also Kiang, his descent being derived from Hwang Ti. Many fables are narrated of his exploits, and concerning his virtue it is related that this was acknowledged even by the fishes for which he angled. Although he used but a straight piece of iron, they voluntarily impaled themselves thereon. After serving Si Peh and his son during twenty years, he is said to have died aged ninety in B.C. 1120.

258.—Kiao Tuh 繆毒. *D.* B.C. 238. A minion of Lü Pu-wei, when Minister to Prince Chêng of Ts'in. Lü Pu-wei, being engaged in an illicit connexion with the Prince's mother, (his own former con-

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cubine.—See I Jên), and fearing future discovery, caused Kiao Tuh to be placed in attendance upon her as an eunuch. As a result of the position thus obtained, two children were borne to K. by the princess, and the influence he wielded became second only to that of Lü Pu-wei. When the prince arrived at manhood he discovered the nature of his mother's intrigues, and, after an ineffectual attempt at raising a revolt, Kiao Tuh was put to death, with the two children of which he was the father. The adulterous princess was committed to banishment. See Lü Pu-wei.

259.—Kieh 桀. The posthumous designation of Kwei 癸, the abandoned tyrant with whose reign the Hia dynasty came to its end, B.C. 1766. During many years he oppressed his subjects with an iron despotism and the most savage brutality. Having become possessed of the beautiful Mei Hi q. v., and made her his consort, he indulged in extraordinary forms of sensual gratification for her enjoyment. Treasures were lavished in providing her with a splendid palace, and in the park that surrounded it a lake of wine was formed at which "three thousand men drank at the sound of a drum," while the trees were hung with dried meats, and "hills of flesh" were piled up. At length Prince T'ang q. v., took up arms to free the land from its oppressor, and the insurgent army proved victorious amid mighty portents and convulsions of nature. The tyrant, dethroned and made captive, was sent into banishment. As one of the types of vicious rulers, he is ranked with Chow Sin q. v.; whilst in the phrase 助桀爲惡, a degree of wickedness beyond the power of imagination to enhance, is implied.

260.—Kieh Lin 結璘. This is said to be the name of the spirit or genie of the Moon, who is also called 月老 or the Old Man of the Moon. He is reputed to influence matrimonial relations, and to tie together with an invisible red cord infants who are destined by fate to be joined in future wedlock. See Wei Ku.

261.—Kieh Ni 桀溺. The recluse who, with his comrade Ch'ang Tsu q.v., was ploughing when interrogated by Confucius concerning a ford. In combination, the names Tsu and Ni are used as met. for devotion to rustic pursuits alone.

262.—Kieh Ts'ao Shên 結草神. The spirit that bound

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the grass together. Reference is here made to a legend relating to Wei Ko 魏顆, a commander of the State of Tsin, 6th century B.C., whose father, in his last moments, besought him to take to wife a concubine whom the dying man had dearly loved. Wei Ko obeyed his father's wish. Some time afterwards, when engaged in battle with Tu Hwei 杜回, he defeated the latter and took him prisoner, thanks to an old man who appeared on the field and bound the stems of grass together so firmly as to prove a barrier against flight. The old man afterwards appeared to Wei Ko in a dream and said: "I am the father of the concubine whom you dutifully married; and I have thus rewarded you!" (S.Y.)

283.—Kieh Ts'ao Hien Hwan 結草銜環. Met. for Gratitude, with reference to the above legend and to that narrated respecting Yang Pao q.v.

284.—Kêng Ki-mow 耿繼茂. *D.* A.D. 1671. One of the leaders among the Northern Chinese adherents of the Manchow invaders of China. Accompanied his father, Kêng Chung-ming 仲明 A.D. 1649 in the campaign which the latter undertook for the purpose of subjugating the province of Kwangtung, and in 1651, after his father's death, was created 靖南王. He coöperated with Shang K'o-hi q.v. in effecting the capture of Canton and other cities, and was subsequently transferred to Fukien, where he extinguished the last attempts at resistance to the new sovereignty.

285.—Kêng Tsing-chung 耿精忠. Son of the preceding, and his successor as Viceroy of Fukien and *Tsing Nan Wang*. In 1674 he was induced by Wu San-kwei q.v. to join him in his attempted revolt, and for a few months he threw off his allegiance and declared himself independent ruler of Fukien; but he shortly afterwards gave in his submission to the Manchow dynasty, and was reïdmitted to favour.

286.—Kin 金,—a generic term for the metals, of which the Chinese enumerate five, viz.: 黃金, gold; 白金, silver; 赤金, copper; 青金, lead; 黑金, iron. In general, 金 designates gold, which is looked upon as the most valuable production in nature after the jadestone. Like the latter, it has been made the topic of endless mystical speculations, and from the days of Wu Ti of the Han dynasty (B.C. 140),

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downwards, the powder of transmutation, whereby other metals or mineral substances may be changed into gold, has been eagerly sought after. See 丹. According to Hwai Nan Tsze, the natural growth of gold takes place by slow but progressive evolutions, commencing with the immaterial principle of creation, and passing through silver up to the precious metal itself. Another mystic asserts that gold is the perfected essence of mountain rock, which after the lapse of one thousand years is converted into quicksilver. The latter substance, being called into existence by the female or lunar principle in nature, is accordingly fluid and incapable of concretion until acted upon by the pure masculine or solar principle, 純陽之氣, when it becomes transmuted into gold. The Chinese alchemists taught that the same compound, variously treated, acted as the powder of transmutation and the elixir of life, whence the latter is frequently spoken of as 金液, the golden draught. See K'iung and Yü. A belief in the power of effecting the transmutation of metals was highly prevalent under the T'ang dynasty, and was again encouraged by more than one of the superstitious sovereigns of the Sung dynasty.

287.—Kin Jih-ti 金日磾. * 叔翁. *D.* B.C. 86. Was of Tartar origin, a son of King Hiu-chu of the Hiung-nu, and having been taken prisoner by Ho K'ü-p'ing in B.C. 121, was made a slave and employed in tending the Imperial horses at the palace gate. While thus occupied his unusual stature and noble demeanour attracted the notice of the Emperor Wu Ti, who raised him to the office of Master of the Horse, whence he was advanced to posts of the highest dignity. In commemoration of the "golden image, captured from his father (see Ho K'ü-p'ing), Wu Ti invested him with the surname 金; and on his deathbed the emperor appointed him one of the three Regents who were to watch over the youthful heir. On the latter's accession, he was ennobled as 秺侯, and dying the same year he was can. as 敬. It is related of him that he slew with his own hand one of his sons, a favourite of the Emperor, who disgraced himself by lewd behaviour in the palace. He acquired great riches and was famous for the magnificence of his dwelling and attire, in which he rivalled his colleague Chang Ngan-she.

288.—Kin Lien Chuh 金蓮燭—The golden-lily candelabra, a term applied to the lights of the Imperial palace. With these,

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more than one honoured Minister or man of letters has been escorted to his residence at night 丨丨丨送歸院, notably Ling-hu T'ao by T'ang Süan Tsung, and Su Tung-po by the Empress of Sung Jên Tsung. Four other instances are likewise recorded (K.Y.).

269.—Kin Ma Mên 金馬門. The Gate of the Golden Horses, in the palace of Wei Yang Kung. The entrance to the cabinet of Han Wu Ti was thus entitled from the bronze effigies of horses which were placed there, the work of a statuary, who is said to have modelled them from chargers brought from the confines of Persia. On these figures being erected at the gateway, its name was changed from Lu Pan Mên 魯般門, to the above. Kung-sun Hung and others, who in B.C. 130 were called to Court to give counsel without being placed in any definite public employ, were said to await the Imperial mandate at the Cabinet door: 待詔金馬門, and the expression entered thence into common use to designate candidates for official posts or Imperial notice.

270.—Kin Shêng-t'an 金聖歎. * 若采. † 人瑞. *B.* A.D. 1627. *D.* circâ A.D. 1665. An erudite scholar and accomplished writer. During the troublous period attending the installation of the Manchow dynasty, he devoted himself to the study of the imaginative literature, which, brought into favour under the Mongol conquerors and in vogue since the 14th century, had been, but little prized before his time. He found, however, great beauties in the romantic drama entitled 西廂記, and in several romances of which the 三國志演義 occupied, in his estimation, the highest place. These he edited and annotated, his criticisms giving extensive currency to the works he extolled, and remaining to this day acknowledged as the perfection of literary skill and discrimination. His suspected political tendencies brought him under suspicion shortly after K'ang-hi had ascended the throne, and he was arrested and executed with sixteen other men of letters by a Governor of Kiang-su.

270a.—King Fang 京房, * 君明. 1st century B.C. A philosopher and astronomer deeply versed in the science of the Yih King and the planetary revolutions, which he had studied under Tsiao Yen-show 焦延壽. The latter predicted that his pupil would surpass him in knowledge, but that his science would lead him to destruction. This prophecy was verified, circâ A.D. 30, when King Fang, being denounced for disobe-

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dience to an edict prohibiting the practice of occult calculations, was put to death. The division of the year into 72 periods (候) is attributed to a conception on his part.

271.—King K'o 荆軻. *D.* B.C. 227. A devoted emissary employed by Tan, Prince and heir-apparent of the State of Yen, for the purpose of assassinating the ruler of Ts'in (afterwards She Hwang-ti) when threatening the independence of Yen. Having secretly induced King K'o, a brawling but courageous adventurer of the time, to accept this dangerous mission, the Prince commissioned him as a pretended envoy, charged with presenting to the ruler of Ts'in his tender of allegiance, accompanied by plans of the territories of Yen, and the head of a military commander obnoxious to the intended victim. The prince and a few of his confidants escorted King K'o to the frontier, themselves attired in mourning garb, and the emissary here took leave of his boon-companion Kao Tsien-li 高漸離 in an elegy chanted in so mournful a strain as to draw tears from the eyes of the prince and his party, who "gazed horror-struck at the departing figure, their hair bristling within their caps." 髮盡指冠. Having reached the capital of Ts'in and gained access to the sovereign, King K'o unfolded his pretended mission, and seized an opportunity of striking at his victim with a dagger, but missed his aim and was himself despatched after a struggle. Cf. S.K., k. 86.

272.—Kiu 鳩. The pigeon or dove. (See "Chinese Notions about Pigeons and Doves" by T. Watters, Tran. Shanghai Branch R.A.S., 1867). *Kiu-chang* 鳩杖, a symbol of protracted longevity, from the custom which prevailed under the Han dynasty of bestowing upon persons above the age of eighty a jade-stone staff 玉杖, upon which the figure of a pigeon was engraved—the pigeon being believed to have peculiar powers of digesting its food, and a wish for similar strength on the recipient's part being thus symbolized.

273.—Kiu Chow Chu T'ieh 九州鑄鐵. Met. for hopelessness or irremediability. It is said that an error once committed cannot be blotted out though "all the iron of the nine provinces of the empire" were gathered together and molten for the purpose.

274.—Ko Hung 葛洪. * 稚川. Fourth century A.D One of the most celebrated among the doctors of Taoism and adepts in

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the art and practice of alchemy. He adopted the designation Pao P'uh Tsze 抱朴子, under which title his expositions of the transcendental philosophy of the later mystics and on the secret processes of transmutation have been handed down. He is reputed to have attained to the state of immortality, and his disappearance from earth at the age of 81 is referred to the reign Hien Ho of the Tsin dynasty, A.D. 326—334. He is said to have bequeathed the secret of his art to his disciple Hwang Yeh Jên 黃野人, who, after swallowing the elixir of life, continued to haunt the recesses of the Lo Fow Mountains 羅浮山, as one of the genii of earth.

275.—Ko Shu Han 哥舒翰. *D.* A.D. 756. Eighth century A.D. A famous commander in the service of T'ang Hüan Tsung, descended from Tartar ancestry. In A.D. 747, was appointed Viceroy of Ngan-si 安西, a region comprising a great portion of modern Turkestan. In 756 was called with his forces to defend the failing Imperial cause against the attack of the traitor Ngan-lu-shan, and advised that the defiles which guarded the approaches to Ch'ang-ngan on the West should be defended in lieu of advancing to meet the enemy in the level country. His counsel being overruled, he gave battle at the foot of the mountains, and was disastrously defeated. See Ling Pao. After falling into the hands of the triumphant rebel, he was executed by the latter's command, although he vainly sought to conciliate his conqueror's good will by abject submission.

276.—Kow Tsien 勾踐. Prince of the State of Yüeh 越, occupying that part of China now forming the province of Chekiang and a portion of Fukien. Succeeding to the throne B.C. 496, he maintained a warfare of twenty years' duration with Fu Ch'a, prince of Wu, whom he at length defeated B.C. 474. He thereupon annexed the state of Wu to his dominions and tendered his allegiance to the dynasty of Chow, then ruling on the north of the river Yang-tsze. (See Fan Li).

277.—Kow Wu 勾吳. The name attributed to the region (now forming the province of Kiangsu and part of the adjacent territories) which was formed into a principality by T'ai Peh 太伯, eldest son of the Duke of Chow, circâ B.C. 1280, (史記. See Wu T'ai Peh). The

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word *Kow* is said to have been used as a prefix in the language of the barbarous aborigines of this region.

278.—Kow Yih Fu Jên 鉤弋夫人. *D.* B.C. 88. The title given to the lady Chao, who, while filling an official post in the seraglio of Han Wu Ti, attracted by her beauty the notice of that sovereign, and was raised by him to a position of supreme favour. From the office conferred upon her she received the title Tsieh Yü (趙婕妤) and apartments were assigned to her in the Kow Yih Pavilion, whence the designation by which she is referred to above. In B.C. 94 she gave birth to a son, who received the name Fuh-ling 弗陵, and the affection lavished upon this child by the Emperor inspired her with the ambition of setting aside in his favour the recognized heir to the throne. By a dark intrigue she succeeded in implicating the heir apparent in an accusation of sorcery and of parricidal designs, and so well did her plot succeed that the Emperor was persuaded to doom his son to death with thousands of other innocent persons. The infant on whose behalf this conspiracy was undertaken was then recognized as heir to the Throne, to which he actually succeeded in B.C. 86; but before this event occurred the Emperor Wu Ti had discovered the falsehood of the statements imposed upon him, and in B.C. 88 the the lady Chao died by the hand of the executioner.

279.—Ku Sow 瞽瞍. The father of the great emperor Shun, B.C. 2255. The name is variously interpreted, — by some taken in the sense of physical, by others in that of moral, blindness. He is represented as having been a harsh and unfeeling father, and as having sought, in conjunction with his second wife and son, to cause the death on repeated occasions of the virtuous and dutiful Shun, before the latter's elevation.

280.—Ku Yeh-wang 顧野王. * 希馮. A.D. 519—581. Celebrated as a scholar of almost universal learning. Was author of the dictionary called 玉篇, and of sundry historical commentaries.

281.—Ku Yen-wu 顧炎武. * 甯人. † 亭林. A.D. 1613—1682. One of the most distinguished scholars and authors of the present dynasty. His commentaries on classical and historical subjects are highly prized.

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282.—Kuh-liang Shuh 穀梁淑 or 赤 * 元始. According to a tradition, was a pupil of Tsze Hia, from whom he is reputed to have received the text, orally consigned to him, of the *Ch'un Ts'iu*, the annals of the State of Lu compiled by Confucius, upon which he prepared a commentary. This work, transmitted through a series of disciples, was brought to light in the reign of Han Süan Ti, who, in B.C. 51, stamped it with his approval during the great literary revival which took place under his auspices. (T.K. an. cit.). See She K'ü Koh. Cf. W.N., p. 5.

283.—Kung Ku 共鼓. One of the Assistants of the Emperor Hwang Ti q.v. Reputed as the first constructor of boats.

284.—Kung Kung 共工. (1) A legendary being, respecting whose epoch and personality much difference of opinion exists, though all traditions concur in representing him as having been the leader of a titanic rebellion in times of old, when he well nigh overwhelmed the earth with a watery deluge. By some writers he is said to have been a minister of Fuh Hi, B.C. 2852, and by others a vassal of Shên Nung, of Chwan Hü, or of others among the ancient rulers. One version represents him as having rebelled against Chwan Hü, and brought floods upon the Empire until defeated and made prisoner; whilst another account states that when Nü Kwa q.v. the sister of Fuh Hi, ascended the throne, Kung Kung raised a revolt and lifted up a flood of waters to overwhelm the land. Nü Kwa marshalled an army against the rebel, whom she overcame and slew. Lieh Tsze enlarges upon this tradition by relating that Kung Kung "struck with his head against the Imperfect Mountain 不周山, and caused it to crumble down. He broke the pillars of Heaven and destroyed the supports of the corners of Earth. He fought with Chuh Yung q.v., and was vanquished by Nü Kwa." From these traditions, the superstitions of later ages have invested Kung Kung with the attributes of the god of Water 水神. (2) The presumed title of the "Minister of Works" under the Emperor Yao, who banished him for permitting inundations to gather head. Cf. L.C., III, pp. 23, 39.

285.—Kung-shan Fuh-jao 公山弗擾. 6th century B.C. A noble, contemporary with Confucius, and governor of the district of Pi 費. At a time when he was hesitating in his loyalty and disposed to

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join in the sedition of Yang Hu q. v., he addressed an invitation to Confucius, desiring the latter to visit him. Cf. L. C., I., p. 183. The sage was inclined to comply with the summons, believing that he might be instrumental in effecting a political reform, but did not fulfil this intention. For the cognomen Fuh-jao, the 左傳, has Pu-niu 不狃.

288.—Kung Sui 龔遂. 1st century B.C. Governor of Po Hai 渤海, a region of North-eastern China in the reign of Han Süan Ti, B.C. 73-47, in which post he greatly distinguished himself by his vigour and prudence in the suppression of disorders. He offered liberal amnesties to the brigands who infested his territory, and by his counsels induced them to turn their hands to honest labour. From the admonition he constantly gave, that his people should sell their swords and daggers to purchase heifers and ploughing oxen, the saying arose that under his government men "wore oxen at the waist and carried heifers in their belts"—帶牛佩犢.

287.—Kung-sun Hung 公孫弘. * 季. *D.* B.C. 122. Famous as a minister of Han Wu Ti. He first rose into note B.C. 130, when the scholars and functionaries of the Empire were called upon by their sovereign for advice respecting matters of State and counsel based on the teachings of antiquity. The homily tendered in reply by Kung-sun Hung, an obscure scholar, who had been a swineherd in his early years, was approved beyond all others, and its author, having been invested with the title 博士, was commanded to "await the Imperial mandates at the Gate of the Golden Horse" (See Kin Ma Mên). He was afterwards made Privy Councillor, and in B.C. 124 was raised to the rank of chief minister, which post he held until his death. Was ennobled as 平津侯.

288.—Kung-sun Lung 公孫龍. A Taoist philosopher, who flourished among the adherents of P'ing Yüan Kün, B.C. 298. His skill in argument is described by Sze-ma Ts'ien, in the phrase 堅白同異; but this dictum, the precise meaning of which is disputed, has been subsequently explained as a theory to the effect that the attributes of material objects, such as hardness and colour, are separate existences. Cf. W.N., p. 126.

289.—Kung-sun Yang 公孫鞅. See Wei Yang.

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290.—Kung-yang Kao 公羊高. Said to have been a native of Ts'i and a pupil of Tsze Hia, from whom he received the text of the *Ch'un Ts'iu*, (the Confucian Annals). His commentary on this work ranks among the canonical writings.

291.—Kü K'iao 鉅橋. The store house of grain prepared by the tyrant Chow Sin q. v. Its contents were distributed among the people in B.C. 1123, on their deliverance from the oppressor by Wu Wang, the great founder of the Chow dynasty.

292.—Kwan Chang 關張. Abbr. for Kwan Yü and Chang Fei q. v.

293.—Kwan I-wu or Kwan Chung 管夷吾 or 仲. *D.* B.C. 645. One of the most renowned statesmen of antiquity. A native of the State of Ts'i 齊, he was in youth the bosom-friend of Pao Shuh Ya q. v., and the latter, being in the service of the prince who afterwards became Duke Hwan of Ts'i, (see Hwan Kung), recommended Kwan Chung to his master as the most fitting person for the office of chief Minister. In B.C. 685, he was accordingly raised to this post, in which, by his prudent counsels and just administration, he powerfully contributed to the aggrandisement of Ts'i. During a long series of years, he directed the alliances and campaigns in which his master took the headship, and he, at the same time by, developing the commerce of Ts'i, both by sea and land, raised the comparatively petty State to equality with far larger and more populous rivals. A philosophical work on government and legislation, the alleged production of his pen, is still in existence, and his name is enrolled in the list of sages under the title Kwan Tsze 管子. The friendship which subsisted between Pao Shuh and himself was referred to in his saying: "My parents gave me birth, but Pao Shuh [alone] knows my feelings," and the names of the two friends are celebrated with a repute similar to that which pertains to Damon and Pythias.

294.—Kwan Shuh Sien 管叔鮮. The third son of Si Peh q. v., and younger brother of Wu Wang, who conferred upon him the principality of Sien (whence the appellation above) after his establishment upon the throne B.C. 1122. In later years Kwan and his brother Ts'ai (or Ts'ai Shuh Tu), became involved in intrigues against their nephew, the youthful heir of Wu Wang, then reigning under the guardianship of

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Chow Kung. The latter took up arms B.C. 1115, to repress the sedition incited by the brothers, and put Kwan to death.

295.—Kwan Tsü 關雎 The title assigned to the first Ode of the *She King*, in which the happy union of a prince with a gentle and harmonious consort is celebrated. The first stanza runs as follows: 關關雎鳩。在河之洲。窈窕淑女。君子好逑. Here the birds designated as *tsū kiu*, sounding their notes *in unison yet apart from each other*, in the islets of the river, are made to symbolize the modesty and purity of the virgin who is about to become the fitting consort of the prince, Commentators are at variance with each other respecting the bird that is intended to be described by the characters *tsū kiu*, and notwithstanding the suggestiveness of 鳩, which seems to imply some species of dove, yet, as Dr. Legge, points out, the Chinese themselves prefer to insist on a different meaning, and consider that some equatic bird is referred to. Dr. Legge, sees reasons for introducing the Ode with the unpoetical translation: "*Kwan-kwan*, go the ospreys." Cf. L.C., IV., 1.—By metonomy the expression *Kwan-tsū*, is frequently employed to symbolize virtuous courtship and happy union. The ode, as a whole, is declared to be emblematical of the virtues of a Prince's consort, 后妃之德; and by some authorities the signification of *Kwan* is reduced to 和聲 — the sound of harmony.

296.—Kwan Ts'ai 管蔡. Abbr. for Kwan Shuh Sien and Ts'ai Shuh Tu qq. v.

297.—Kwan Yü 關羽, 雲長. *D.* A.D. 219. Designated 壯繆, and deified as Kwan Ti 關帝 or 武帝, the God of War. A native of Kiai Chow 解州 in Shan-si, who rose into celebrity toward the close of the second century through his alliance with Liu Pei and Chang Fei qq. v., in the struggles which ushered in the period of the Three Kingdoms. He is reputed to have been in early life a seller of bean-curd, but to have subsequently applied himself to study, until in A.D. 184 he casually encountered Liu Pei at the time when the latter was about to take up arms in defence of the house of Han against the rebellion of the Yellow Turbans. He joined Liu Pei and his confederate Chang Fei in a solemn oath, which was sworn in a peach-orchard belonging to the latter (結桃園之義), that they would fight thenceforward side by side and live

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and die together. The fidelity of Kwan Yü to his adopted leader remained unshaken during a long series of years in despite of many trials; and similarly his attachment to Chang Fei continued throughout their lives. At an early period of his career he was created a *t'ing how* (baron) by the regent Ts'ao Ts'ao q.v., with the title 漢壽亭侯; and at this epoch a celebrated incident in his history took place. Desirous, it is said, to turn the hero from his fealty toward Liu Pei, whose two wives, the ladies Kan and Mei 甘糜二夫人 had fallen into his power, Ts'ao Ts'ao caused Kwan Yü to be shut up at night in the same apartments with the two imprisoned ladies; but the trusty warrior preserved their reputation from inuendo and proved his own fidelity by mounting guard in an antechamber the livelong night with a lighted lantern in his hand. To this event allusion is made in the phrase: 明燭達旦之關雲長. His Martial prowess shone conspicuously in the many campaigns which were waged by Liu Pei before his throne as sovereign of Shuh became assured; but he fell a victim at last to the superior force and strategy of Sun K'üan q.v., who took him prisoner and caused him to be beheaded. Long celebrated as one of the most renowned among China's heroes, he was at length canonized by the superstitious Hwei Tsung of the Sung dynasty, early in the 12th century, with the title 忠惠公. In 1128 he received the still higher title of 壯繆武安王, and after many subsequent alterations and additions he was at length raised in 1594 by Ming Wan Li to the rank of 帝 or God, since which date, and especially since the accession of the Manchow dynasty, his worship as the God of War has been firmly established.

298.—Kwang Ch'êng Tsze 廣成子. A supernatural being named by Chwang Tsze, as contemporary with the Emperor Hwang Ti, B.C. 2697, who is said to have visited him in the grotto among the Kung-t'ung mountains where he led an ascetic life, and to have received instruction from him respecting the mystic pursuit of immortality. The imperial votary was enjoined to cultivate complete serenity of mind and tranquillity of body, to disregard external sensations, to contemn worldly knowledge and pursuits, and to withdraw himself from human joys and sorrows, as the means by which the mortal frame may be sublimated into a perpetual longevity (神仙傳). According to later opinion, he was

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one of the incarnations assumed by Lao Tsze, before his appearance at the Court of Chow.

299.—Kwei 龜. The Tortoise—one of the four divinely constituted or supernatural creatures, (see Part II., No. 94). There are said to be ten descriptions of this animal, of which the first and greatest is the 神龜 or Divine Tortoise, which presented to the gaze of Yü the mystic writing of the river Loh, whence he deciphered the basis of moral teachings and the secrets of the unseen, (see *ante*, No. 177). An astrological legend represents the divine tortoise as having been an embodiment of the star Yao Kwang 瑤光 in Ursa Major; and from the divine tortoise is said to have sprung the 靈龜, the member of the supernatural group referred to above. Another account alleges, on the contrary, that from the "first dragon" 先龍 sprang the Great *yüan* 元龜, and from this the divine tortoise, which gave birth to the tortoise tribe. At a very remote period of Chinese history the shell of the tortoise was one of the chief elements in the art of divination—Cf. L. C., III., p. 335 *et. al.*, and its presence was considered as exercising an auspicious influence on the localities it frequents. Divers marvellous tales are narrated with regard to its fabulous longevity and its faculty of transformation. It is said to conceive by thought alone, and hence the "progeny of the tortoise," knowing no father, is vulgarly taken as a synonym for the bastard-born. A species of the tortoise kind is called *pieh* 鼈, the largest form of which is the *yüan* 黿, in whose nature the qualities of the tortoise and the dragon are combined. This creature is the attendant of the god of the waters 河伯使者, and it has the power of assuming divers transformations. In the shape of the tortoise is also depicted the *pi-hi* 贔屭 a god of the rivers 河神, to whom enormous strength is attributed; and this supernatural monster is frequently sculptured in stone as the support of huge monumental tablets planted immovably as it were, upon its steadfast back. The conception is probably derived from the same source with that of the Hindoo legend of the tortoise supporting an elephant, on whose back the existing world reposes.

300.—Kwei 桂. The cassia tree, to the leaves and bark of which high medicinal virtues were attributed by the early physicians. Taoist legends appropriated this tree to the gardens of Si Wang Mu q. v.

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where the 玉 | or cassia tree of jade-stone grew—see Yü. During the T'ang dynasty it was recounted that a cassia tree grows in the Moon, this notion being derived apparently from an Indian source. The *sál* tree 娑羅 (*shorea robusta*), one of the sacred trees of the Buddhists, was said during the Sung dynasty to be indentical with 月中桂 the cassia tree in the moon, (cf. 七修類藁 k. 41). The lunar hare is said to squat at the foot of the cassia tree, pounding its drugs for the genii. See T'u. The cassia tree in the moon is said to be especially visible at mid-autumn, and hence to take a degree at the Examinations which are held at this period is described as 折 | 葉—plucking a leaf from the cassia.

301.—Kwei Kuh Tsze 鬼谷子.—The designation assumed by an ascetic philosopher, said to have been named Wang Hü q.v., who gave instruction at his retreat in the mountian dell called Kwei Kuh to a select body of disciples, among whom Chang I and Su Ts'in were the most famous. He is claimed by the Taoist as one of their patriarchs; but the doctrines he is said to have professed were rather of a kind applicable to the conduct of the political intrigues and negotiations of his epoch (4th century B.C.)

302.—Kwên 鯀. The officer who, according to legendary history, was appointed Minister of Works 司空, by the emperor Yao in B.C. 2297, and directed to drain off the waters by which the land was overflowed. He laboured for nine years, but without success, and was finally banished for life to Mount Yü 羽山, whilst his functions were entrusted to his son Yü q. v.

302a.—Kwoh Kwoh Fu-jên 虢國夫人. Youngest sister of Yang Kwei-fei, and consort of the latter in the seraglio of T'ang Hüan Tsung, by whom this title was conferred upon her together with vast estates. She was the most beauteous of the three frail sisters who shared between them the Emperor's favour. See Yang Kwei-fei. It was said of her: 不施朱粉自有美, she was beauty itself, needing no adornment to enhance her charms.

303.—Kwoh K'ü 郭巨. * 文舉. One of the patterns of filial piety. Is said to have lived in the second century A.D., and to have had an aged mother to support, beside his own wife and children. Finding that he had not food sufficient for all, he proposed to his wife

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that they should bury their infant child in order to have the more for their mother's wants; and this devotedness was rewarded by his discovering, while engaged in digging a pit for this purpose, a bar of solid gold which placed him above the reach of poverty, and upon which were inscribed the words: "A gift from Heaven to Kwoh K'ü; let none deprive him of it"!

304.—Kwoh P'oh 郭璞. * 景純. A.D. 276—324. A famous scholar and commentator, and expositor of the doctrines of Taoist transcendentalism. It was narrated of him that when a youth he received from a supernatural being a "green satchel" 青囊, containing a treatise in nine books, which indoctrinated him in the hidden mysteries of alchemy and sublimation. He annotated many of the ancient writings, and is ranked among the highest authorities on antiquarian, as well as mystical subjects.

305.—Kwoh Tsze-hing 郭子興. A military commander at the close of the era of Mongol supremacy, who, in A.D. 1353, raised the standard of revolt and attracted to his service the young Buddhist monk Chu Yüan-chang, afterwards founder of the Ming dynasty. He assumed the title of 滁陽王, shortly after which he died, consigning his forces to the leadership of the young aspirant for power, to whom he had given in marriage his adopted daughter. The latter, eventually known as the Empress Ma, was, during many years, the fondly-loved consort of her adventurous lord.

306.—Kwoh Tsze-i 郭子儀. A.D. 697—781. One of the most renowned among Chinese generals, and greatly distinguished by his services to four successive emperors of the house of T'ang. The disorders which broke out in the declining years of Hüan Tsung were repressed chiefly through his vigour and determination, and he wrested province after province from the hands of insurgents. Was ennobled as 汾陽王 and canonized after his death at an advanced age with the title 忠武. He was blessed with an almost innumerable progeny, the offspring of his eight sons and seven sons-in-law, all of whom occupied high official posts. The blessings which he enjoyed, namely, honours, riches, and longevity, were attributed by a popular legend to the interposition of the star-maiden Chih

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Nü, (see K'ien Niu), who is said to have appeared to him once on the day specially consecrated as her festival and promised him these rewards.

307.—K'I 棄. A son of the Emperor K'uh, and "Minister of Agriculture" under Shun, B.C. 2255. The princes of the line of Chow derived their descent from him, whence he is also spoken of as 周 丨. He bore the title Tsi 稷 or How Tsi 后丨, — the former, it is said, in reference to his functions as director of agricultural pursuits, *tsi* (millet) being the name of the best of the five principal kinds of grain; and the title *how* with reference to the principality of which he inherited the lordship. See Tsi. Cf. L.C., III., pp., 43, 44.

308.—K'I JÊN YEW T'IEN CH'UI 杞人憂天墜. The man of K'i, who lived in dread of the Heavens falling: — met. for exaggerated apprehension, foolish foreboding of evil. The phrase is derived from a passage in the allegorical writings of Lieh Tsze.

309.—K'I LIEN SHAN 祁連山. The range of mountains which formed the centre of the country of the Hiung-nu 匈奴, in whose language *K'i-lien* signified Heaven. Identified with the T'ien Shan 天山 or Celestial Mountains of Central Asia. See T. K. HAN 元狩, 2nd year.

310.—K'I PEH 岐伯. One of the assistants of the emperor Hwang Ti, B.C. 2697. Was the emperor's tutor in medical investigations and the reputed founder of the art of healing. Hence the phrase 丨黃術, — the science of K'i Peh and Hwang Ti, met. for medical skill.

311.—K'IEN NIU 牽牛. The Cow-herd—a pseudonym attributed to one of a group of stars near the Milky Way, identified by some with that called 河鼓 ($\beta\ \gamma$ Aquila) and by others with the constellation 牛 (comprising portions of Capricornus and Sagitarius). A remarkable legend connects the "cow-herd" with Chih Nü 織女, the Spinning Damsel, α Lyra. Hwai Nan Tsze first gave currency to a romantic idea on the subject by declaring that the two are separated all the year round, except on the seventh night of the seventh month 七夕, when "magpies fill up the Milky Way and enable the spinning-damsel to cross over." From this obscure passage a legion of poetical allusions have sprung, the most famous of which is a stanza by the emperor WEI Wên Ti (Ts'ao P'ei),

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who refers to the [supposed] separated lovers gazing at each other from afar—丨丨織女遙相望. The 博物志 has a legend to the effect that when Chang K'ien q.v. was sent to discover the sources of the Yellow River, which was believed to be the continuation on earth of the 天河 (Milky Way), he sailed up the stream for many days until he reached a city where he saw a woman spinning and a young man leading an ox to the water to drink. Chang K'ien asked what place this was, and in reply the woman gave him her shuttle, telling him to shew it when he returned to his own country to the star-gazer 君平, who would know from it where he had been. Accordingly, when the shuttle was shewn to Kün P'ing, the wise man referred to his calculations, and found that the day and hour when Chang K'ien had received the shuttle corresponded with the moment when he had observed a wandering star intrude itself between the positions of Chih Nü and K'ien Niu. It was accordingly inferred as certain that the voyager had actually sailed upon the bosom of the Milky Way.

312.—K'IN 琴. The Chinese lute, a stringed instrument, considered as yielding the purest strains of harmony. Its invention is ascribed to the ancient emperor Shên Nung. Combined with the *sêh* 瑟 or harp of many strings, it constitutes an emblem of harmony, which the *She King* repeatedly adduces. Thus the lines quoted by Confucius: 妻子好合。如鼓瑟琴,—"happy union with wife and children, is like the music of lutes and harps." Cf. L.C., I., p. 260. Again, in the celebrated *Kwan Ts'ü* Ode, (see ante, 295), the happy agreement, free from feelings of jealousy, which reigns in the well-ordered female apartments of a prince, is typified in the verse: 窈窕淑女。琴瑟友之. Hence 琴瑟之絃, — the string of the lute and harp, — is an expression commonly used as an emblem of matrimony; and 續絃, a derivative of the same idea, metaphorically implies a second marriage. Beside the harmony of married life, the friendship of either sex is equally symbolized by the concord of sweet sounds proceeding from these instruments; and in another acceptation, purity and moderation in official life are similarly typified. In allusion to the lettered functionaries of old, who, without thought of worldly lucre or unworthy intrigue, contented themselves in recreation with their favourite lutes, the abode of a virtuous

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official is designated 琴堂, the Lute-hall, and the approach to his tribunal, as 丨堦 the steps leading to the lute. See T'ao Yüan-ming and Ts'ai Yung.

313.—K'IN SI 禽息. 7th century B.C. An official of the State of Ts'in, who recommended Peh-li Hi q. v., to Duke Muh for employment. When the Duke refused to accept the services of this wise man, K'in Si, devotedly resolved to effect his purpose, stopped his master's chariot and, exclaiming: "Since I can be of no use to my country, it is better I should die"! dashed out his brains against the side of the vehicle. The deep impression created by this act of devotion had the desired effect, and Peh-li Hi was taken into Duke Muh's counsels.

314.—K'ING KWOH K'ING CH'ÊNG 傾國丨城.—The vanquisher of states and cities, — a hyperbole derived in part from the *She King*, and employed by Li Yen-nien q. v., in a stanza which he sang before HAN Wu Ti, with hidden reference to the beauty of his sister, the lady Li. Hence met. for the power of female loveliness.

315.—K'IU JAN KUNG 虯髯公. See Chang Chung-kien.

316.—K'IU TSÜN 邱濬, *仲深. A.D. 1420—1495. A native of the island of Hai-nan (K'iung Chow), and celebrated as a scholar, poet, and statesman. Was one of the continuators of the *T'ung Kien Kang Muh*, and author of numerous philosophical treatises and commentaries. Can. as 文莊.

317.—K'IUNG 瓊. A synonym for the jade-stone (chrysoprase), the rarity and value of which have led to its being adopted as the symbol for all that is most beautiful and precious. In the *She King* the expression *k'iung hwa* 丨華 is found as a synonym for gems or precious stones. According to the 說文 Dictionary, *k'iung* was the name of the red jade-stone 赤玉, but the commentary on the Book of Odes, in which the character occurs, (L.C., IV, p. 152), declares that it signifies the "finest kind of jade-stone." The poet Sze-ma Siang-ju, in the 2nd century B.C., spoke of "chewing the blossom of the *k'iung*," and this was explained by his commentator Chang I 張揖, with reference to the legend which placed the *k'iung* tree—the tree of life—among the wonders of Mount Kw'ên Lun, q.v. He says that the *k'iung* tree was 10,000 cubits in height

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and 300 arm-spans in circumference, and that its blossom, if eaten, conferred the gift of immortality. Another writer states that the name of the tree was 枝 | 枝, and that it was composed of the gem called 琅玕. (Cf. K. D. *in verb*). From the period above cited, the *K'iung* tree was continually extolled as the especial property of the goddess Si Wang Mu q.v., who bestowed its leaves and blossoms upon her votaries; and the expression became naturalized in the mystic language of the Taoists, who constantly made use both of this word and its synonym 玉, (see Yü) as symbolisms in connection with the secrets of alchemy or the wondrous glories of the transmundane spheres. Hence *K'iung tan* 丹 | 丹 is employed as a generic term for the occult preparations which constituted the draught of immortality or the powder of transmutation. (See Tan). In poetry, *K'iung* is used as a convertible term with 玉 jade-stone, and also, in allusion to the milk-white purity of one of the most highly prized varieties of the gem, as a synonym for whiteness or spotlessness. The radiant face of the moon is described as 池 | 池, the lake of *K'iung*.

318.—K'ow Chun 寇準. * 平仲. *D.* A.D. 1028. A celebrated statesman and scholar. Notwithstanding his integrity and devotion to the service of the State, he fell a victim to the intrigues of enemies jealous of his power, and notably the courtier Wang K'in-jo. While attending the emperor Chên Tsung, in an aggressive campaign undertaken in A.D. 1004, against the Ki-tan Tartars, with the object of recovering a part of the territory they had seized upon, he counselled the conclusion of a treaty with the enemy, on terms offered by them at P'an Chow 澶州, perceiving that disaster was inevitable unless their offers of peace were acceded to. The emperor unwillingly accepted his advice, but in later years was easily persuaded by K'ow Chun's enemies that he had acted a traitorous part on this occasion. He eventually banished the ill-judged counsellor, but was shortly afterwards obliged to recall him. After years of alternate favour and disgrace, the Minister was banished once more to Lui Chow (in modern Kwang-tung), where he died.

319.—K'ung Kiu 孔丘, * 仲尼. B.C. 551—479. The foregoing are the names borne by the revered sage who is known in European literature as Confucius. The influence exerted during a period almost coëxtensive with the Christian era by the reputation of his teachings

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and example has been well-nigh absolute over the Chinese mind, led by insensible steps to elevate the philosopher into a model of ideal perfection. For many centuries past, and by unanimous consent, Confucius has been venerated as the one being upon earth who was endowed with wisdom unalloyed; who, without any claim to divine inspiration or reliance upon supernatural powers, had an intuitive knowledge of righteousness; whose every word was a priceless inheritance, and every action a "pattern to the succeeding ages." Such has been the judgement of posterity, commencing from a period about two centuries and a half subsequently to the Sage's death, but even during his lifetime he was undoubtedly reverenced as a man of surpassing wisdom and eminent goodness. His father K'ung-shuh Liang-hêh 孔叔梁紇 was a military officer of the State of Lu 魯 (occupying part of the modern province of Shan-tung), a man of great personal prowess and unusual strength and stature. This warrior was the son of Peh Hia 伯夏, whose father, K'ung Fang-shuh 孔防叔 had migrated into Lu from his native country, the state of Sung 宋, in order to escape from the enmity of a powerful hereditary foe. This period, with the centuries immediately preceding and ensuing upon it, was the feudal age of China's history, when the sovereignty of the emperors of the Chow dynasty had become reduced to little more than an empty pageant, and the actual functions of government had wholly passed into the hands of a varying number of vassal princes, who ruled their respective territories or States (國) with all the attributes of sovereign power. History records that the soldier Shuh Liang-hêh had married in early life a lady named She 施氏, who bore him nine daughters, and a concubine by whom he had a son, a cripple, who was called Mêng P'i 孟皮. When more than seventy years of age, yearning for direct offspring, he sought in marriage one of the three daughters of the Yen family 顏氏, of whom the youngest, Chêng Tsai 徵在 by name, espoused him in dutiful obedience to her father's command. The offspring of this union was a son, who received the name K'iu, in consequence, it is related, of a remakable "hill-like" protuberance of his forehead the place of his birth being Tsow, 陬, a city in the district of Ch'ang-p'ing 昌平, the site of which is placed in the modern district of Sze Shui 泗水 in Shan-tung. When three years old, K'ung K'iu was left an orphan by the death of his father, and his mother subsequently re-

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moved with him to the district of K'ü Fow 曲阜, where his home became established in a village to which the same name, — 闕里, — was eventually given, as that borne by his birth place. The fabulists of later ages have recorded a multitude of supernatural or marvellous occurrences which heralded the birth of the sage, and attended his growth in years; but these are merely transparent imitations of the Hindu legends relating to the nativity of Shakyamuni, (Buddha), and are considered as mere romance by the Chinese themselves. They may be found dwelt upon at some length in the "Life of Confucius" contained in chapter V. of Vol. I. of the *Chinese Classics*, by the Rev. James Legge, D.D., to which reference must be made for anything more than a summary of the leading facts in the Sage's career. These—as distinguished from later embellishments—are narrated by the historian Sze-ma Ts'ien, whose work, composed about B.C. 100, already assigns a prominent position to the Sage, with a prophetic sense, it is contended, of the glory that was held in store for his reputation. Of his early years, little is recorded beyond the fact of his displaying a temperament unusually sedate and prone to ceremonial usage. At the age of nineteen he married, and in the following year his wife gave birth to a son (see K'ung Li). About this period he is found engaged in official duties, as a comptroller of the public granaries, and shortly afterwards he became surrounded by a school of young men, who enrolled themselves as his pupils in the study of morality and the teachings of the ancient sages, which he had made the field of enthusiastic and reverent research. It is owing to these disciples that the greater part of what is known respecting the Sage and his teachings has been transmitted to posterity. Confucius himself composed no doctrinal work. An assiduous student of the then existing records or traditions concerning the great dynastic founders of the Chinese polity, he held up for the admiration of his pupils and his countrymen at large the virtuous endeavours of these wise rulers, and the principles upon which under their government the Empire was ordered. The lessons which he drew from these sources and inculcated in his conversations or by his example, are preserved in the collection of notes or discourses, 論語 which, (translated by Dr. Legge under the title of Confucian Analects), forms one of the Four Books 四書 constituting the most sacred portion of the Chinese canon of philoso-

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phy and instruction. In these dialogues he is seen expounding his views upon the duty of man, in which obedience to parents and to rulers, humility and contentment, a reverence for antiquity and strict adherence to the traditional usages of ceremony, occupy the principal place. The Book which contains this embodiment of the sages' lessons is considered as having been the joint production of some of his chief disciples; and his teachings were amplified and consolidated in other treatises, the 大學 and 中庸, which constitute, with the above-named, the so-called Confucian Books. When at the zenith of his repute as a teacher, he repaired to the imperial capital, the city of Loh 洛, (near the site of the modern Ho-nan Fu), with the intent of studying there the records of antiquity. This visit has been rendered memorable by an interview which is said to have taken place between Confucius and the founder of a school of thought entirely opposed to his own, the philosopher Lao Tan or Lao Tsze q.v.; but the narrative upon which this incident in the life of Confucius is based is drawn from the writings of Chwang Tsze, a disciple of Lao Tan, and is discredited in consequence by the followers of the orthodox sage. Their reluctance to accept the story of this encounter, although supported by the authority of Sze-ma Ts'ien, arises from the fact that Confucius is represented in the legend as having been disconcerted by the lofty speculations and bold language of the Taoist philosopher, who did not hesitate to evince contempt for the petty maxims with which his comtemporary sought to regulate the relations of human society. Returning to his native state Confucius was made chief magistrate of the town of 中都, where, by applying in practice the principles of government he had already taught, he wrought, it is said, a marvellous reformation in the manners of the people. The ruler of Lu, Duke Ting 定公, raised him from this position to the higher office of Minister of Works 司空, and subsequently to that of Minister of Justice 司寇, during his occupancy of which posts he "became the idol of the people, and flew in songs through their mouths," (L. C., I., proleg. pp. 74, 75). The regard of his sovereign became, however, alienated from him through the intrigue of a neighbouring Prince, the Duke of Ts'i, who grew jealous of the prosperity which under his renovating influence the State of Lu had attained. In order to divert the mind of Duke Ting from serious thoughts he sent to

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that potentate a present of eighty of the most beauteous damsels of Ts'i, trained to the performances of music and dancing, together with 30 spans (駟, comprising four each) of the finest horses. The enjoyment derived from these acquisitions caused the wise minister to be neglected by his sovereign, and Confucius, now in his 57th year, withdrew from his office, trusting, but in vain, that this act would prove a warning to Duke Ting. During the remainder of his life he travelled from State to State, received in some places with honour, in others left wholly neglected, but always attended by some of his faithful disciples. During these years of leisure he turned to account his lifelong study of the records of antiquity, and rendered services which have been declared inestimable by posterity in collecting and arranging the basis of the works which now, under the title of *King* 經, form the second portion of the canonical Scriptures. In B.C. 481, he undertook the composition of the only original work derived from his pen, a chronicle of the history of his native State, commencing with the year 722 B.C., to which he gave the name *Chun Ts'iu* 春秋, (Spring and Autumn), with reference, it is presumed, to the succession of the seasons. In this work he sought especially to make the facts of history a vehicle for inculcating the principles maintained in his teachings. While engaged in its composition, news was brought to him that a marvellous beast had been captured during a hunting expedition of Duke Ngai of Lu (to which State Confucius had now returned), and this beast the sage at once recognized as the supernatural *lin* 麟, the appearance of which at a time when disorder universally prevailed he looked upon as of evil omen. Profoundly affected by the occurrence, he exclaimed that his end was drawing near and his teachings exhausted; and with the record of this event he closed his historical labour. Two years afterwards, he breathed his last, and was interred in immediate proximity to his family residence. His disciples reared a tomb over his remains, which continues venerated to this day, as a sacred spot, adorned and enriched by successive dynasties, and which even the most lawless rebels have treated with respect. (Cf. Williamson's *Journeys in North China*, Vol. I., p. 224). By this tomb the main body of his pupils mourned during three years, but the devoted Tsze Kung dwelt in a hut beside it for three years longer. The memory of the philosopher was venerated and his teachings were

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handed down during the ensuing ages, by a succession of disciples, but it was not until nearly three hundred years after his decease, when the feudal system was on the point of disappearing and a general reform in the principles of government was introduced under the newly-founded dynasty of Han, that recognition was accorded to his memory by Imperial command. Kao Tsu, the first sovereign of the Han dynasty, visited his tomb, and offered a sacrifice before it; and the recovery of the canonical texts in the reign of his successors, who diligently endeavoured to repair the losses caused by the prescription of ancient literature during the reign of She Hwang-ti q.v., stimulated a fresh and increasing veneration for a teacher who constituted a prominent link with the glorious past, and whose doctrines were entirely acceptable to the possessors of absolute power. His descendants were employed in honourable posts, and in A.D. 1 the emperor P'ing Ti caused a temple to be erected in which sacrifices were to be offered to his manes jointly with those of the model he venerated, the Duke of Chow, (see Chow Kung), and the title 褒成侯宣尼公—"illustrious Duke Ni, lord of completed praise," was attributed to Confucius. During some centuries, the sage was consequently referred to as 宣尼, or 宣父, but in A.D. 739 the emperor Hüan Tsung advanced him to a position of higher sanctity than that of the Duke of Chow, and canonized him as 文宣王—Prince of Illustrious Learning, since which date he has been recognized as the chief national object of sacrificial honours. At the same time the subsidiary title of 先聖 or "sage of antiquity" was attributed to him by the imperial will; and in A.D. 1012 the emperor Sung Chên Tsung substituted for this, the epithet 至聖 or Most perfect Sage, which the mandates of succeeding sovereigns have confirmed. The designation Tsze 子 with which Confucius was honoured in his lifetime is considered to have been identical with the fourth rank of nobility, which had come during his epoch to be applied not only to the higher functionaries of state but also to the teachers or "Masters," who were resorted to as sources of instruction. Holding the position of *Tu Fu* 大夫 or "high officer," his full honorary designation was 大夫子, whence he came to be called K'ung Fu-tsze, and this appellation, latinized by the Jesuit translators, has taken the form in which his name is known in European literature. (Cf. J. C. L., k. 4, Art. 大夫).

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320.—K'UNG LI 孔鯉. *伯魚. B.C. 532—483. Son of Confucius. It is recorded that his father gave him the cognomen *Li*, (carp) in celebration of a present he had received of a pair of fish of this kind from the sovereign of his native State. No particulars of his life are recorded.

321.—K'UNG KI 孔伋. *子思. Son of the preceding and grandson of Confucius, of whose doctrines he became one of the most conspicuous expositors. Born about B.C. 500, he lived to the age of 62, according to Sze-ma Ts'ien, or to upwards of 100 years, as other writers maintain. (Cf. L.C., I., proleg, p. 37). The instruction he received from his illustrious grandsire became fruitfully developed by his own philosophic mind, and took shape in the treatise entitled 中庸, the "Doctrine of the Mean," which embodies the Confucian ethics in their highest form. He is canonized as one of the 四配, or four associates of the Sage, and enjoys the title of 述聖子.

322.—K'UNG FU 孔鮒. *子魚. *D.* circâ B.C. 210. A descendant of Confucius in the ninth degree, and eminent as a Scholar. Holding office under the destroyer of literature, She Hwang-ti, he is reputed to have preserved the text of the chief canonical works by secreting them in his house, whence they were eventually recovered. He is also looked upon as the author of a collection of memoirs of his famous ancestor and of the latter's grandson, Tsze-sze, fragments of which are still preserved under the literary pseudonym 孔叢子, which is said to have been adopted by himself.

323.—K'UNG NGAN-KWOH 孔安國. *子國. A descendant of Confucius in the twelfth degree. Held high office under the reigns of HAN King Ti and Wu Ti, in the second century B.C., and was principally instrumental in the task of deciphering the ancient text of the Shu King, when recovered circâ B.C. 150, from the place where it had been concealed during the proscription of literature by She Hwang-ti. (Cf. L.C., I., proleg, p. 12.) Was author of treatises in elucidation of the classic of filial piety 孝經 and the dialogues of Confucius.

324.—K'UNG YING-TA 孔穎達, *仲達. A.D. 574—648. A descendant of Confucius in the 32nd degree, and a distinguished scholar and public functionary.

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325.—K'UNG YUNG 孔融, * 文舉. *D.* A.D. 208. A celebrated scholar and public functionary, but famous also as a lover of conviviality and boon companion of the erratic genius Ts'ai Yung. Held office as Governor of Peh Hai 北海, and was for a time in high favour as a counsellor of the last emperor of the Han dynasty; but as an opponent of the schemes of Ts'ao Ts'ao he incurred the enmity of that arbitrary usurper, and was at length executed as a traitor by the latter's command.

326.—K'Ü YÜAN 屈原, also named K'Ü P'ING 平. Was a privy counsellor of Prince Hwai, of the State of Ts'u 楚懷王 circâ B.C. 314, with whom he stood high in favour, until ousted from his position by a jealous rival, who unjustly denounced him to the sovereign. The disgraced minister, conscious of his own integrity, found solace in the composition of a poem which he entitled 離騷—or grief dispelled—and in which he sought to convey instruction to his sovereign's mind by clothing the lessons of antiquity in a lyrical form. Finding his appeals disregarded, and the condition of his country becoming desperate, he resolved to bid farewell to life, and betaking himself to the bank of the river Mi Lo 汨羅, after revealing his distress and his final resolution to a fisherman whom he encountered, he clasped a stone to his bosom and plunged beneath the waters of the stream. This suicide took place on the 5th day of the 5th moon, and, in commemoration of the statesman's heroic death, the people of Ts'u were accustomed on that day to hold an annual festival, when offerings of rice were cast into the river, to propitiate, it was said, the waterspirits, as was done when attempts were made to recover the body of K'ü Yüan. This festival is still celebrated in Southern China, under the name of the feast of dragon-boats, and a peculiar description of rice-cake, enveloped in the leaves of the water-flag, is eaten in commemoration of the event.

327.—K'ÜAN TEH-YÜ 權德輿. * 載之. A.D. 759—818. A distinguished statesman and scholar.

328.—KW'AI CH'ÊH 蒯徹. * 文通. A politician of the era preceding the foundation of the Han dynasty, and counsellor, among others, of Han Sin q. v., who relied greatly upon his sagacity and prudence.

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329.—Kw'ei 夔. The name attributed to one of the Nine Ministers of Shun, B.C. 2255. He was charged with the direction of the State music.

330.—Kw'ên Lun 崑崙. A mountain of Central Asia widely celebrated in Chinese legends. The actual range of mountains to which this name is applied is identified by modern geographers with the Hindu Kush, but it is chiefly in ancient fable and Taoist mythology that mention of it occurs. The name is found in the Shu King, in the ancient record entitled the Tribute of Yü (禹貢, L.C., III., p. 127), where it is spoken of among the spots whence the wild tribes of the West 西戎, brought haircloth and skins; but at a very early period the cosmogonists and mystics appear to have elevated it to the position of the central mountain of the earth and the source whence the "four great rivers" take their rise. Thus in the Shan Hai King, it is alleged that "Mount Kw'en Lun is 10,000 *li* in circumference and 11,000 *li* in height. Around its base flow the blue river, the white river, the red river, and the black river." Lieh Tsze, in his allegorical rhapsody, based on the legend of Chow Mu Wang, dilated on its marvels as the residence of the queen of the genii, Si Wang Mu q.v., and from his day onward the fabulists have vied with one another in fantastic descriptions of the wonders of this fairy abode. Hwai Nan Tsze, with his accustomed wealth of detail, portrays the mountain and its accessories in terms which have given birth to countless later fictions. He says: "It has walls piled high in nine-fold gradations 增城九重, rising to the height of 11,000 *li*, 114 paces, 2 feet, and 6 inches; and upon it there grow trees and grain. On the west, there are the tree of pearls 珠樹, the tree of jadestone 玉丨, the tree of the *süan* gem 琁丨, and the tree of immortality 不死丨. On the east there are the *sha-t'ang* 沙棠, and the *lang kan* 琅玕; on the south there is the *kiang* tree 絳丨, and on the north the *pi* 碧 and the *yao* 瑤 trees (different forms of chrysoprase or jade). At its foot flows the Yellow Water, which after three windings returns to its source. It is called the *Tan* water 丹水, and those who drink of it escape death. The waters of the Ho (the Yellow Kiver), flow from the mountain, and the Weak Water 弱水, (See Jo Shuei), issues from a hollow rock and flows into the Moving Sands 流沙." Innumerable

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other marvels are related of the mountain and its appurtenances, the source of which may be traced through more than one indication to the legends of the Hindu mythology. Thus in the 拾遺記 the statement occurs that "Mount Kw'ên Lun is called in the West Mount Sü-mi 須彌" —the well-known Chinese equivalent for Sumeru, the abode of Indra and his consort, with whom there is consequently ground for identifying Tung Wang Kung and Si Wang Mu. The description which is appended to this mention of Mount Kw'ên Lun bears moreover a striking resemblance to many of the features of the Hindoo legends. The mountain is said to be peopled with genii, who cultivated upon its terraces the "fields of sesamum" 芝田 and "gardens of coriander" 蕙圃, (seeds which are eaten in lieu of ordinary food by the votaries of longevity). Beside these stand twelve gemmeous towers 瑤臺, all built of the five-coloured jade-stone. Here, according to another collection of Taoist fables, the 雲笈七籤, dwells the goddess Si Wang Mu, at the head of her fairy legions, and here grow the forests of chrysoprase 瑤林, and the great tree of jade-stone 瓊柯 which is the tree of life. (See K'iung). At its foot lies the 瑤池 or Lake of Gems. It was in this marvellous abode that the goddess feasted her Imperial visitor Muh Wang of Chow q.v.

331.—Kw'ên Ming Ch'e 昆明池. The name given to an artificial lake formed B.C. 120, near Ch'ang-ngan by Han Wu Ti, for the purpose of exercising his forces in nautical evolutions, prior to the conquest which he undertook of the barbarous tribes inhabiting the country of Kw'ên Ming, (in the region of modern Sze-ch'wan). Chao Ti afterwards converted the lake into a fish-rearing establishment, whence the sacrificial supplies were drawn. The surplus produce was sold at a low rate to the poor.

332.—Lan K'iao 藍橋. The Indigo bridge, at the ancient capital of China, Ch'ang-ngan. It is celebrated both as the bridge under which the steadfast Wei-shêng Kao q.v., lost his life (K.Y.), and still more as the scene of the marvellous adventure of P'ei Hang 裴航, a scholar of the T'ang dynasty, respecting whom the following romance is narrated. Passing this bridge one day on his way to his native place, and being athirst, he entered a hut where an old crone gave him to drink from a vessel which she summoned her daughter to bring. The girl displayed features

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of marvellous beauty, and in reply to the scholar's inquiry stated that she was called Yün Ying 雲英,—a name of which he had been warned in a dream. He forthwith asked her hand in marriage, but her mother replied that his suit could be entertained only on the condition that he should produce a pestle and mortar of jade 玉杵臼, for the purpose of pounding certain magic drugs bestowed upon her by a genie. After a month's search, the scholar found the required articles, and obtained his bride in exchange for them. He was afterwards admitted with her into the ranks of the genii. From these two stories, the name of the Bridge has become symbolical of lover's trysts and betrothals.

333.—Lan T'ing 蘭亭. The Epidendrum pavilion, the rendezvous in the 4th century, A.D. of a convivial and literary club of distinguished scholars, whose compositions in prose and verse were written out by the hand of the celebrated calligrapher Wang Hi-Che q.v. Facsimiles of his texts have been engraved on slabs in successive ages, and rubbings of these inscriptions are known by the name of the pavilion whence their originals emanated.

334.—Lan Ts'ai Ho 藍采和. A legendary being, one of the Eight Immortals (八仙), and of uncertain sex, but usually reputed as a female. The 太平廣記 states that she wandered abroad clad in a tattered blue gown, with one foot shoeless and the other shod, wearing in summer an inner garment of wadded stuff, and in winter choosing snow and ice for a sleeping place. In this guise the weird being begged a livelihood in the streets, waving a wand aloft, and chanting a doggrel verse denunciatory of fleeting life and its delusive pleasures.

335.—Lang Ya T'ai 琅雅臺. A tower said to have been built in B.C. 232, by Ts'in She Hwang-ti. It was an edifice in many stories, crowning the summit of Mount Lang Ya, whence it overtopped all the surrounding hills and commanded a view of the Eastern sea. Its site is placed in the modern district of Chu-ch'êng, on the south of the Shantung Peninsula.

336.—Lao Tsze 老子. The founder of the Taoist system of philosophy. He is said to have been surnamed Li 李, and named 耳, with the cognomen 伯陽, or 重耳; and Tan 聃, is also said to

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have been one of the designations he bore. His history is almost altogether legendary; but amid the cloud of fables narrated concerning him, his biography, as given by Sze-ma Ts'ien, contains some particulars which may be regarded as perhaps authentic. According to this account, he was a keeper of the records at Loh 洛, the capital of the Chow dynasty, about the close of the sixth century B.C., and professed a doctrine of abstraction from worldly cares, based upon speculations concerning *Tao* 道 and *Têh* 德, (see *post*), which excited the curiosity of the sage Confucius himself and led to an interview between them, from which the orthodox philosopher retired disconcerted with the bold flights of imagination he encountered in Lao Tsze, "soaring dragon-like above the clouds to Heaven." Doubt is, however, cast upon the veracity of this legend, which is derived from the writings of Chwang-tsze, himself a follower of the Taoist patriarch. After a long period of service, Lao Tsze retired from his employ, foreseeing the decadence of the house of Chow, and betook himself toward the West, On reaching the frontier pass of Han Kuh 函谷關, the governor of the gate, Yin Hi, besought him to indite his thoughts in writing before retiring from the world, and the philosopher accordingly prepared a work in two sections, treating of *Tao* and *Têh*, after committing which to the care of Yin Hi, he disappeared from mortal ken. To this brief record a later tradition adds that Yin Hi, a scholar versed in the secrets of astrology, was warned beforehand by supernatural appearances of the sage's coming, and after obtaining from his pen the precious treatise, departed in his company for the deserts of the West, riding upon a car drawn by black oxen. The later mystics improved upon the current legend by assigning a period of fabulous antiquity and a miraculous conception through the influence of a star to Lao Tsze's birth, alleging him to have been the incarnation of the supreme celestial entity which they named 太上老君 or the Venerable Prince [of] the Great Supreme, whence he is also entitled Lao Kün. According to the fabulous account given in the 列仙傳, he became incarnate in B.C. 1321, and was born of a woman in 曲仁里, a village of the State of Ts'u. His mother brought him forth from her left side, her delivery taking place under a plum-tree 李樹, to which he at once pointed, saying "I take my surname (viz., Li) from this tree!" When first born, his head was white and his countenance as

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that of an aged man, from which circumstance he derived his designation of *Lao Tsze*—the Old Child. He is further represented as having served Wu Wang, the founder of the Chow dynasty, B.C. 1122, as keeper of the records, and to have wandered to the "furthest extremities of earth," including the countries called Ta Ts'in 大秦 and Tu K'ien 竺乾, where he converted men to his doctrines, and again returned to China to undergo the episode of his rencontre with the keeper of the gate, the date of which is placed in B.C. 1030. As this legend is obviously of an epoch posterior to the introduction of Buddhism in China there is every reason to believe it an invention based on the accounts of Shakyamuni's nativity, and designed to vie with the marvels narrated concerning the latter. The longevity ascribed to him is only what should be expected of the patriarch of a sect whose chief aim in after ages became the achievement of corporeal immortality. No countenance is given, however, in the writings ascribed to his pen to marvels of this kind or supernaturalism of any description. The ideas which can be actually traced in his Treatise on *Tao* and *Teh* (the 道德經) may be summed up as follows: Creation proceeding from a vast, intangible, impersonal First Principle, self-existent, self-developing, the mother of all things. The operation of this creative principle fulfilled in the nature of man, the highest development of which again is to be sought for in a return through "quietism" and "non-action" to the mother principle. The highest good, accordingly, is to be enjoyed in a transcendental abstraction from worldly cares, or freedom from mental perturbation. In a doctrine such as this it is not difficult to trace at least a superficial likeness to the theories of Brahmanism, and whether originally derived from Hindu thought or not, it is probable that the cultivation of Lao Tsze's teachings had a patent influence in preparing the way for an influx of the metaphysical speculations of Indian philosophers, to satisfy a mental craving not provided for in the simple materialism which Confucius expounded. At least, the latitude allowed by the vagueness of Lao Tsze's writings, both enabled and encouraged his so-called disciples and adherents, to graft upon the leading notions of his text, an entirely adventitious code of natural and psychical philosophy, which, on the one hand, expanded into a system of religious belief, a simple travesty of Buddhism, and on the other became developed

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into a school of mysticism, founded apparently upon the early secrets of the professions of healing and divination, from whence it rose to occult researches in the art of transmuting metals into gold and ensuring longevity or admission into the ranks of the genii, (see Tan 丹 and Li Shao-kün). To all these professions and pretensions the title of the religion or teachings of Tao was given, although they were in reality in no wise countenanced by the doctrines of Lao Tsze himself. His professed disciples, Lieh Tsze and Chwang Tsze, in the 4th century, and Hwai Nan Tsze, in the 2nd century B.C., progressively developed the mystic element thus introduced, and a notable impetus accrued to it from the superstitious belief with which the pretensions of the alchemists were received by the emperor Wu Ti, from whose period onward the reverence paid to the founder of the sect began to assume a divine character. The emperors of the T'ang dynasty in especial delighted in exalting his memory by means of spiritual attributes. In A.D. 666, Kao Tsung canonized him with the title 太上玄元皇帝, when for the first time he was ranked among the gods, as Great Supreme, the Emperor (or Imperial god), of the Dark First Cause. In A.D. 743, this title was still further enlarged by the ardent votary of Taoism, Hüan Tsung, and in A.D. 1013, the title 太上老君, (already referred to above), was added by Imperial command to the previous list. (Cf. 事物記原). His work, the *Tao Têh King*, has been translated into French by M. Stanislas Julien, into English by the Rev. J. Chalmers D.D., and into German by V. von Strauss.

337.—Lao Lai Tsze 老萊子. A legendary character said to have flourished under the Chow dynasty, and celebrated among the models of filial piety. It is said of him that at the age of seventy, he still made attendance on his parents (who were still living in extreme old age), the chief care of his life, and, in order to entertain them in their childish dotage, he used to dress himself in a fantastic garb, and gesticulate before them without a thought for his own years.

338.—Li Chên 李眞. Self-styled 八百. A Taoist doctor of the Sung dynasty, circâ 11th century A.D., who gave out that he had lived on earth for eight hundred years, and hence assumed the designation Li Pa-peh. He is said to have led a wandering life, professing

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to be an adept in the mysteries of transmutation, and finally to have passed away from earth without undergoing bodily decease.

339.—Li Cho-wu 李卓吾. *D.* circâ A.D. 1610. An eccentric character, widely known at the close of the 16th century, when he gave up an official position to adopt the life of a Buddhistic devotee. His name has been made use of by the authors or editors of popular romances and prefixed to the eulogistic notes or commentaries which are interspersed throughout the text of many of these works.

340.—Li Fang 利防. The name assigned by a Buddhist tradition to the Indian priest who is said to have come with seventeen companions from India to China in the reign of Ts'in She Hwang-ti (circâ, B.C. 220), introducing the sacred writings of the Buddhist faith. (*Fa Yüan Chu Lin*, Cf. K. P. W., k. 16). The legend appears to have no historical basis. See Ts'ai Yin.

341.—Li Fang 李昉, * 明遠. A.D. 925—996. Minister of State in the reign of Sung T'ai Tsung, and celebrated by his erudition. Was chief director in several literary undertakings instituted by Imperial command.

342.—Li Fu-jên 李夫人. A favourite concubine of Han Wu Ti, and sister of Li Yen-nien q. v. Her beauty was hyperbolically described by the latter in a stanza sung to the emperor, — see K'ing Kwoh. Hence the phrase 傾色, as a synonym for female loveliness. The emperor was inconsolable at his favourite's death. He caused her portrait to be enshrined in the Kan Ts'üan palace; and was granted a glimpse of her spirit through the art of one of his magicians.

343.—Li Fu-kwoh 李輔國. *D.* A.D. 762. A eunuch of the household of T'ang Hüan Tsung, and the latter's most trusted counsellor during the closing years of his reign. When Hüan Tsung abdicated the throne in favour of his son, the emperor Suh Tsung, the latter was similarly led to repose unbounded confidence in Li Fu-kwoh, under whose influence he raised to the rank of Empress the lady Chang, one of the chief inmates of his seraglio (A.D 757). From this period the control of State affairs was almost wholly engrossed by Li Fu-kwoh, who was advanced to the post of Minister, and for a time his influence with the Empress (張

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后), who virtually ruled the State, was unbounded. She began, however, to weary of his dictation and sought to compass his death; but her consort died before she was able to accomplish the project, and in the ensuing confusion, Li Fu-kwoh caused the Empress herself to be put to death in her own apartments. On the accession of the heir apparent (the Emperor Tai Tsung), Li Fu-kwoh was for a time treated with marked respect and continued in the discharge of his high functions; but the Emperor, fearing his encroaching disposition, caused him shortly afterwards to be secretly assassinated.

344.—Li Hien-chung 李顯忠. *君錫. *D.* A.D. 1178. A renowned military champion of the dynasty of Sung. His father Li Yung-k'i 李永奇, was hereditary governor of one of the northern frontier districts which, in A.D. 1138, were occupied by the encroaching Tartars of the house of Kin 金, when, scorning to be vassals of a barbarian enemy, Li She-fu (李世輔), as he was then called, together with his father, made an attempt at escape, in which he with a few followers succeeded, his father and the greater part of his kindred being overtaken and slain. The youthful Li She-fu, after taking refuge for a time among the Tartars of Hia 夏, made his way into China proper, and offered his services to the emperor (Kao Tsung), who rewarded him with a military command and invested him with the cognomen *Hien-chung*, (Loyalty made manifest). He gained high distinction in many campaigns against the Tartar invaders. Can. as 開國公.

345.—Li Hwei 李悝. A minister of Prince Wên of Wei, 魏文侯, *temp.* Contending States. Foreseeing that his country would be involved in arduous warfare, and anxious that the people should be perfected in the use of the bow, he caused it to be proclaimed, that in all future cases of litigation the decision should be referred to the ordeal of archery. In consequence of this mandate, every one displayed great eagerness in the practice of shooting, with such excellent results, that when the day of battle at length arrived, the forces of the rival State of Ts'in 秦 were easily vanquished by the bowmen of Wei.

346.—Li Kang 李綱. *伯紀. A.D. 1085—1140. A functionary of high merit and distinction during several reigns of the Sung dynasty. Was chief Minister of K'in Tsung at the time of the

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irruption made by the Kin Tartars into the central provinces of China, and valiantly conducted the defence of Pien King 汴京, the then capital (the modern K'ai-fêng Fu), in 1126, but was dismissed from office in order to conciliate the enemy on submission becoming inevitable. Ennobled as 龍西公. He was afterwards restored to his post, and continued to urge resistance to the invader, in consequence of which he was remitted to an inferior post; and was finally dismissed from his functions on the accession of Kao Tsung, in A.D. 1127. Was can. as 忠定.

347.—Li Ki 驪姬. One of the "fatal beauties" of Chinese history. She was the daughter of a chieftain of the Jung barbarians on the west of China 西戎, and having been captured in B.C. 672 by an expedition undertaken against her tribe by Duke Hien of Tsin 晉獻公, she was taken by him to wife and became the favourite among many concubines. She gave birth, in B.C. 666, to a son who was named Hi Ts'i 奚齊, in whose favour the birth right of several elder half-brothers was set aside. (See Wên Kung). The prince being made heir to the throne through his mother's influence, not only met an untimely death, but involved his country in a series of sanguinary disorders. See Hi Ts'i.

348.—Li Küan 麗娟. A celebrated beauty of the harem of Han Wu Ti, B.C. 140. The exquisite delicacy of her complexion at the age of fourteen was such that her Imperial lover dreaded, it is said, lest the mere contact of a silken fringe should cause her injury. The emperor playfully expressed the fear, moreover, that the zephyr, however gently blowing, might carry her away from earth.

349.—Li Kwang 李廣. A renowned commander in the service of the emperors Wên Ti and Wu Ti of the Han dynasty, second century B.C. Was victorious in upwards of seventy engagements with the Hiung-nu, and in B.C. 119 was sent as second in command of a vast host specially equipped for the complete annihilation of these restless foes of the Chinese. The army of the Hiung-nu was actually routed, but their Khan (*shan-yü* 單于) escaped, and Li Kwang, having answered for his certain capture, committed suicide upon the field of battle. He was deeply bemourned by his troops, for whose well-being he had constantly shewn a peculiar care.

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350.—Li Kwang-li 李廣利. A military commander of the reign of Han Wu Ti, who despatched him in B.C. 104 at the head of an army against the kingdom of Ta Yüan 大宛, situated on the confines of Persia, on the pretext of subjugating the city of Urh She 貳師, which had failed in paying a promised tribute of horses. Although attended with enormous loss of life to his army, in its passage across the trackless wastes of Central Asia, the expedition was successful, and its leader was hailed on his return with the title of 貳師將軍, or the [conquering] General of Urh She. In B.C. 101 he effected the conquest of Ta Yüan, and was ennobled as 海西侯. The Emperor took his sister into the seraglio, and this alliance awakened in the favoured general's mind an ambitious design of seating its offspring upon the throne; but his plans having been detected in B.C. 90, during his absence on a campaign against the Hiung-nu, his family was seized and placed in durance. Upon this he took refuge with the enemy, who invested him with high honours, and he eventually became united in marriage with a daughter of the Hiung-nu Khan.

351.—Li Kwang-pi 李光弼. *D.* A.D. 764. A statesman and commander during the troublous period at the close of the reign of T'ang Hüan Tsung; and a faithful champion of the imperilled dynasty in conjunction with the renowned Kwoh Tsze-yi. His strategical skill enabled him in particular to combat and defeat the desperate efforts of the insurgent She Sze-ming to gain the control of the Empire in A.D. 755—760. Was ennobled as 臨淮王 and can. as 武穆.

352.—Li Kwei-nien 李龜年. * 暮. A musician and instructor of the theatrical performers of the *Li Yüan*, q. v., in the reign of T'ang Hüan Tsung. He was one of three brothers, all of whom were famous for their musical talent. They accumulated a vast fortune and erected a family mansion at the capital which was said to vie in magnificence with the Imperial palaces. The two younger brothers were named respectively 彭年, and 鶴年. (明皇雜錄).

353.—Li Kwoh 李郭. Abbr. for Li Kwang-pi and Kwoh Tsze-yi, qq. v.

354.—Li K'ê-yung 李克用. *D.* A.D. 908. A renowned commander of the latter years of the T'ang dynasty. His father was a chief,

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tain of the Sha T'o 沙陀 tribe, a branch of the T'u-küeh, occupying a region near Lake Balkash, who was originally named Chu-yeh Ch'ih-sin 朱耶赤心, and who in A.D. 847 took military service with the Chinese and aided in repelling an invasion of the T'u-fan (Tibetans). In A.D. 869 the Emperor I Tsung rewarded his services by bestowing upon this foreign auxiliary the surname borne by the Imperial house itself, viz., Li 李, to which he added the cognomen Kwoh-Ch'ang 國昌. Although at a later period engaged in a revolt, Li Kwoh-ch'ang and his son were among the foremost defenders of the house of T'ang in its gathering troubles, and the latter rendered valiant services in suppressing the rebellion of Hwang Ch'ao. For these he was ennobled as 晉王. He excelled in archery, an art which he had practised in his youth among the fearless hunstmen of his native wilds, and marvellous tales are narrated of his skill. Having lost the sight of one eye, he became known as the one-eyed dragon —獨眼龍. See Li Ts'un-hü, his son.

355.—Li Li 李離. A Minister of Justice under Wên Kung of Tsin, B.C. 630, who, according to the legend told concerning him, was so deeply grieved by the frequent infliction of capital punishment at the sentence of his subordinates, that he resolved to put an end to his own existence; and turning a deaf ear to the persuasions of his sovereign, he fell upon his sword and died.

356.—Li Lin-fu 李林甫. *D.* A.D. 752. The Minister execrated in history as the chief agent in producing the disasters which befell China in the second half of the reign of T'ang Hüan T'sung, whose unworthy favourite he was. A supple and ambitious courtier, he secretly encouraged the disgust which the Emperor began, after many years of reign, to feel for the sternly upright counsels of Chang Kiu-ling q. v., and seized an opportunity in A.D. 734, of discrediting the latter and in rising to supreme power as chief Minister, in which capacity he continued until his death. Bent upon retaining his position and influence, he encouraged the excesses to which the Emperor had manifested an inclination; encouraged the secret desire which the latter manifested in A.D. 737, to order the execution of three of his sons; and actively furthered the shameful license which was displayed in the elevation of the lady Yang (see Yang Kwei-fei), and her two sisters to the height of Imperial favour. He

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was ennobled in A.D. 737 as 晋國公, a distinction conferred upon him by the Emperor ostensibly as a reward for the good government of the Empire, which was attested by a report received from the chief criminal judge, Sü K'iao 徐嶠. This functionary addressed the Throne stating that no more than 58 cases of capital punishment had taken place during the year, and that as a consequence of the diminution in the "emanations of death" which hung around the great prison, magpies (birds of good omen), had been seen nesting in the trees which overhung it, and which hitherto had been shunned by all the birds of Heaven. In A.D. 747, the Emperor bestowed upon his favourite the palace revenue of an entire year, having long left the duties of government altogether in his hands. A celebrated phrase describes him as "having on his lips honey, but in his heart a sword." He died precisely at the moment when retribution was about to fall upon the sovereign whom he had misled.

357.—Li Ling 李陵. Grandson of Li Kwang, and like the latter a commander in the service of Han Wu Ti. Placed in command of an army in B.C. 99, for the purpose of attacking the Hiung-nu, he was allowed, on his own confident representation, to advance far into their territory with a light column of 5000 foot soldiers, leaving the main body of his forces at a great distance behind. Although victorious at the outset, he was speedily outnumbered, and his troops, surrounded on all sides, were cut to pieces, not more than 400 of them returning across the frontier. Not daring to face his Imperial master's wrath, Li Ling voluntarily became a prisoner. In accordance with the cruel usage of successive dynasties, his entire family was hereupon doomed to destruction, notwithstanding the defence attempted on his behalf by Sze-ma Ts'ien, q.v.

358.—Li Low 离婁, (or Li Chu 朱). An ancient worthy, reputed as a contemporary of Hwang Ti, whose powers of vision were so acute that at the distance of 100 paces, he could distinguish a single hair. (莊子).

359.—Li Mi 李密. *法主. *D.* A.D. 618. A celebrated adherent of the founder of the T'ang dynasty. Was distinguished at an early age both by his martial aptitude and his love of study. It is related of him that as a lad he was once riding upon an ox's back, and while driving the beast was deeply absorbed in perusing the history of the

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Han dynasty. In this attitude he was met by the famous statesman Yang Su q. v. In the intestine disorders which ensued upon the decline of the Sui dynasty, he fought his way to eminence, and was ennobled as 刑國公, by Li Yüan, his chosen leader; but on the eve of the latter's success dissensions broke out between them, and Li Mi was slain by another partisan of the house of T'ang.

380.—Li Muh 李牧. *D.* B.C. 229. A famous commander in the service of the State of Chao, in the period preceding its extinction by the dynasty of Ts'in. In his capacity as warden of the northern frontier he successfully repelled the annual incursions of the Hiung-nu, and for his services received the title and fief of 武安君. In later years he maintained a bold defence against the invasion of his country by the forces of Ts'in, and the latter owed its final victory to a stratagem by which the dreaded champion was removed. The prince of Ts'in prevailed upon a minion of the prince of Chao to persuade his master that Li Muh entertained a treasonable design, and he was consequently superseded in his command. On his refusing to obey the mandate he was seized and put to death, whereupon the armies of Ts'in at once invaded Chao and effected its conquest.

381.—Li Peh 李白, *太白, †青蓮. A.D. 699—762. The most widely celebrated among the poets of China,—a distinction earned no less by his erratic genius and romantic career than by his powers of versification. Remotely connected by descent with the sovereigns of the T'ang dynasty, he was born and brought up in a remote district of the extreme West—the modern Sze-ch'wan—where his family had been settled. It is related of his mother that before giving birth to her child she dreamt that the planet Venus (*T'ai-peh*, also called 長庚星), shot down from heaven and entered her bosom, from which circumstance the future poet derived his cognomen and designation. At a very early age Li Peh betrayed signs of remarkable talent, and on being brought under the notice of the Imperial courtier Ho Che-chang the latter was so much impressed by his ability that he exclaimed: "This is indeed an Immortal banished to earth!"—子謫仙人也.—The curiosity of the Emperor Hüan Tsung was excited by the reports he heard of the young man's talent, and he summoned the poet to an interview in his palace, where he was enter-

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tained with exaggerated honours. The Emperor himself handed dishes to him at a banquet, required his favorite and haughty concubine to attend the poet with the materials of writing, and called upon his chief eunuch and privy counsellor Kao Li-sze to divest him of his boots when overcome with wine. The hostility of the Emperor's female favourite barred the doors of official promotion against him, in revenge for some satirical allusions detected in his verses, and he led for the remander of his life a wandering existence, celebrating in continual flights of verse the praises of bacchanalian enjoyment and of the beauties of nature in the various localities he visited. Towards the end of his career he became involved in more than one of the seditious movements undertaken against the government of Hüan Tsung, and twice or thrice narrowly escaped the penalty of death, which on one occasion was commuted for banishment to the wild region bordering on modern Yün-nan. Relieved from proscription in his old age, he retired to a refuge afforded him by a kinsman, Li Yang-ping 李陽冰, the governor of Tang-t'u 當塗, (near modern Nanking), under whose protection he died, and who collected and edited his poems.

382.—Li Pêh-yo 李百樂. Seventh century A.D. A distinguished scholar, and author of the History of the Northern Ts'i dynasty. Died circâ A.D. 630.

383.—Li Mi 李泌. *長源. A.D. 722—789. Renowned as a man of equal genius and integrity, the singularly-chosen confidant of T'ang Hüan Tsung. At the age of seven his precocity of talent led to his being summoned into the Imperial presence, where he excited wonder by his quickness of poetical repartie, and he was honoured by the notice of the great minister Chang Kiu-ling, who gave him the title of 小友 or Little Friend. He was made companion to the heir apparent, and in later life was kept by the emperor's side as one of his most trusted counsellors, although he steadfastly refused to accept official rank or title. On the accession of Suh Tsung, he was placed in the first rank of imperial counsellors, and in 786, was made chief Minister. Was ennobled as 鄴侯.

384.—Li Shang-yin 李商隱. *義山. A.D. 813—858. A poet and miscellanist.

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385.—Li Shao-kün 李少君. * 雲翼. A professor of magic arts at the commencement of the reign of Han Wu Ti, *circâ* B.C. 140, and one of the earliest among the pretended adepts in the mysteries of alchemy and the production of the elixir of longevity. He was introduced into the presence of the Emperor, to whose mind he imparted the strong flavour of supernaturalism which left a marked impress upon the events of his reign, and succeeded in persuading Wu Ti, that he had become possessed of the secrets of transmutation and immortality by a rencontre with the mystic being Ngan K'i-shêng q. v. He is said to have depicted his necromantic powers in the following strain: "I know how to harden snow and change it into white silver: I know how cinnabar transforms its nature and passes into yellow gold. I can rein the flying dragon and visit the extremities of earth; I can bestride the hoary crane and soar above the nine degrees of Heaven"! Wu Ti, was long absorbed in the occult studies prescribed to him by this professed magician, to whom he paid exalted honours.

386.—Li Shê-min 李世民. *D.* A.D. 649. Better known as T'ang T'ai Tsung. Was leader of the insurrection against the licentious Yang Ti of the Sui dynasty, and having seated his father upon the throne after bringing his undertaking to a successful result, he succeeded the latter in A.D. 626, when he commenced a reign unsurpassed in brilliancy and glory in the entire annals of China.

387.—Li Show 隸首. One of the Assistants of the Emperor Hwang Ti, B.C. 2697, and reputed as the inventor of the art of notation. He is said to have drawn up the 九章, or Nine sections of the science of mathematics.

388.—Li Sze 李斯. *D.* B.C. 208. Originally a humble scholar of the State of Ts'u 楚, Li Sze entered in early life the service of the conquering princes of Ts'in, and was for upwards of twenty years the counsellor and for a length of time the prime minister 丞相 of She Hwang-ti, the founder of the Ts'in dynasty, whose extraordinary act, the annihilation of literature, was undertaken by his advice. Sze-ma Ts'ien relates that, in B.C. 213, at a great festival held by the triumphant conqueror, after an address had been presented to him by one of his marshals, Chow Ts'ing Chên 周青臣, in which the sovereign was congratulated

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upon his conversion of the feudal principalities into districts governed by simple officials, the Minister of Learning, Ch'un-yti Yüeh 淳于越 took exception to this eulogy, and reminded the monarch that in abolishing the system of feudal dependencies he was departing from the ancient methods and models of government. His propositions were remitted to the council, and were strongly condemned by Li Sze, who advocated a complete rupture with the past; and commenting upon the obstinate adherence shewn by the so-called scholars or literati, to ancient precedents, regardless of present needs, he recommended that all possessors of the writings handed down from antiquity, including the books of History and Poetry, be required under severe penalties to surrender them in order that they might be destroyed. The only exemption granted was in favour of works relating to medicine, divination, and agriculture. This plan was carried into effect with unsparing rigour, and in the following year some 460 recalcitrant scholars were put to death. Notwithstanding this proscription, however, copies of the chief works of antiquity, more or less mutilated, were eventually recovered in the following century. Li Sze was himself a well-taught scholar, and is the reputed inventor of the form of writing known as the 小篆 or lesser seal character. On the death of his imperial master in B.C. 210 he became a partner in the conspiracy which seated the unworthy Hu Hai upon the throne; but he was not long permitted by Chao Kao, the ambitious eunuch, to continue in the position of chief minister, and being hurled from power by the latter's intrigues, he was at last put to death in public with frightful barbarity.

369.—Li Sze-yüan 李嗣源. (Ming Tsung of the After T'ang dynasty). *D.* A.D. 933. Originally a deserted orphan, the child of unknown parents belonging to a tribe of the T'u-k'üeh, he was adopted by Li K'êh-yung, q. v., and invested with the latter's surname. He rose to perform brilliant services on behalf of the dynasty founded by the son of Li K'êh-yung, on whose death in A.D. 925, amid threatening disorders, he proclaimed himself Regent, put the Empress to death, and shortly afterwards ascended the throne, becoming known in history as 明宗.

370.—Li Teh-yü 李德裕. * 文饒. A.D. 787—849. A minister of high repute during several reigns of the T'ang dynasty.

371.—Li T'ieh-kw'ai. See T'ieh-kw'ai.

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372.—Li Tsi 李勣. A.D. 594—669. Originally named Sü She-tsi 徐世勣, and a rival of Li Yüan in the contest for the mastery of the Empire on the downfall of the Sui dynasty, he tendered his allegiance to the rising house of Li in A.D. 617, and was invested with its surname. He served Li Yüan, and his two successors on the Throne in various high capacities, with great distinction; but contributed toward a disastrous policy by supporting the design of Kao Tsung, to raise the lady Wu, his father's late concubine, to share his throne. See Wu How.

373.—Li Tsing (1) 李靖. See No Cha.

374.—Li Tsing (2) 李靖. *藥師 A.D. 571—649. A military adventurer who rose to distinction in the troubles which marked the closing years of the Sui dynasty. He served at the outset of his career under Yang Su q. v., but eventually joined the insurrection headed by the founder of the T'ang dynasty, one of whose principal supporters and Ministers he became. Was ennobled as 衛國公.

375.—Li Ts'un-hü 李存勗. *D.* A.D. 925. Son of Li K'êh-yung q. v., and one of the heroes of the protracted contest which ushered in the period of the Five Dynasties on the downfall of the house of T'ang. On the final extinction of this dynasty, he proclaimed himself Emperor, and is known in history as Chwang Tsung 莊宗 of the After T'ang dynasty.

376.—Li Urh 李耳. See Lao Tsze.

377.—Li Yen-nien 李延年. A famous minion of Han Wu Ti, B.C. 140. He was one of a family of actors, and having committed some offence was subjected to the penalty of castration; but his sister having been introduced into the Imperial seraglio, he was himself raised to a position of high favour, and was long one of the Emperor's chosen companions. His talent for music rendered him highly acceptable near the imperial voluptuary's person; but after the death of his sister he fell into disgrace and he finally perished at the hands of the executioner.

378.—Li Yen-show 李延壽, *遐齡. *D.* circâ, A.D. 650. An erudite scholar and functionary; chiefly distinguished as author of the Histories entitled 南史 and 北史.

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379.—Li Ying 李膺, *元禮. *D.* A.D. 169. A celebrated statesman of the Han dynasty. His stern integrity caused him to be equally venerated by the people and feared by the corrupt officials of the day. In A.D. 166 he fell a victim, with many others, to a cabal organized by favourites of the Emperor Hwan Ti, and was cast into prison. He was shortly afterwards liberated and allowed to retire into private life, but in A.D. 169 the eunuchs by whom his overthrow had been achieved, rendered apprehensive by the esteem in which his name was universally held, caused him to be seized and put to death, with many others.

380.—Li Yung 李邕, *泰和, †北海. A.D. 678—747. A functionary and celebrated poet of the reign of T'ang Hüan Tsung. Having incurred the resentment of the all-powerful Li Lin-fu q.v., he was put to death by the latter's order.

381.—Li Yüan 李淵, *叔德, †武德. *D.* A.D. 626. (T'ai Tsu, founder of the T'ang dynasty). Was titular Duke of T'ang 唐國公 *temp.* Yang Ti, the debauched tyrant who hastened the downfall of the Sui dynasty, and whose power was overthrown mainly by the exertions of Li She-min, q.v., second son of Li Yüan. The latter was proclaimed Emperor in B.C. 618.

382.—Li Yüan 梨園. The name given to a portion of the Imperial domain at Ch'ang-ngan *temp.* Han dynasty, which became the site in A.D. 713 of the *Kiao Fang* 教坊 or Imperial dramatic college instituted by T'ang Hüan Tsung. This sovereign, a lover of the stage and of music, became the founder of a vast institution under the above name, where hundreds of male and female performers were trained for his delectation. These became known, from the site of the college, as the 梨園子弟, or Young Folks of the Pear Garden, and this title has continued to be claimed by actors until the present day.

383.—Liang Hung 梁鴻, *伯鸞. A scholar of the Han dynasty—chiefly renowned as the husband of Mêng Kwang q.v.

384.—Liang Ki 梁冀. *伯卓. *D.* A.D. 159. Son of Liang Shang 梁商, whose daughter was elevated, in A.D. 132, to the rank of Empress of Han Shun Ti. Through his sister's influence, Liang Ki was speedily raised to positions of the highest dignity and influence,

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In A.D. 136, he became governor of Ho-nan, and in A.D. 141, on his father's death, he received the title of generalissimo 大將軍. In A.D. 146, on the accession of a youth aged barely fifteen to the throne, Liang Ki poisoned the unfortunate sovereign, and placed the government in the hands of his sister, as Regent on behalf of another youthful scion of the house of Han, known in history as Hwan Ti. A second sister was installed in the position of Empress, and fresh honours were grasped by the ambitious and unscrupulous Liang Ki; who, after wielding the destinies of the State for well nigh twenty years, at length fell a victim to a palace conspiracy, and was executed with many of his adherents.

385.—Liao-tung She 遼東豕.—The [white-headed], pigs of Liao-tung, a proverbial expression, somewhat similar in meaning to "carrying coals to Newcastle." It is recorded in the History of the Eastern Han dynasty, that P'êng Ch'ung 彭寵, an official of the reign Kwang-wu, having manifested a desire to see his talents rewarded, his friend Chu Fow 朱浮 wrote to him saying: "There was once a sow in Liao-tung, (where all pigs are black), which gave birth to a litter of young ones with white heads. The owner thought they were worthy of being presented to His Majesty, and proceeded with them toward the Court; but on reaching the region of Ho Tung 河東, he found that all the pigs there were white, and wended his way back much disheartened. So would it be were your individual merits to be spoken of at court!" Cf. K. S. L., art. *she*.

386.—Lieh Tsze. See Lieh Yü-k'ow.

387.—Lieh Yü-k'ow 列禦寇, commonly called Lieh Tsze 列子. A metaphysician whose period is assigned to the age immediately succeeding that of Confucius. His writings, forming a small collection of historical and philosophical disquisitions, strongly tinged with allegory, were edited in the 4th century A.D. by Chang Chan 張湛, a functionary of the Tsin dynasty, and are classed in Taoist literature with those of Chwang Tsze, q.v.

388.—Lien Chu Ho Pi 連珠合璧.—Pearls strung together and the gem-tally united.—Met. for brilliancy and concord; used also with special reference to the winter solstice, when, according to an ancient writer

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on astronomy, the sun and the moon stand opposite to each other like the two corresponding sides of the official token *pi*, and the five planets are conjoined like a circlet of pearls. The expression is derived from the tradition of the Bamboo Books, where it is recorded that this auspicious conjunction took place when the great Yao had completed the 70th year of his reign.

389.—Lin 麟. One of the four supernatural creatures of Chinese tradition, and regarded as a happy portent, on its alleged appearance, of the advent of good government or the birth of virtuous rulers. The male beast is denominated *k'i* 麒, and the female *lin*, whence the generic designation usually employed is the compound epithet *k'i-lin*. According to the 爾雅, it has the body of a deer, the tail of an ox, and a single horn. Ts'ai Yung asserts that it is the incarnate essence of the five primordial elements (五行). It is said to attain the age of one thousand years, and to be the noblest form of the animal creation; the emblem of perfect good. Nevertheless, the apparition of one of these marvellous beasts was regarded as an omen of approaching evil by Confucius, as it did not harmonize with the patent disorder of his times; and he concluded the history of his native state with the record of this event. See *ante*, K'ung K'iu, and cf. L. C. I, proleg. p. 86.

390.—Lin Ku-tu 林古度, *茂之. A.D. 1580—1666. A poet in high repute.

391.—Lin Ling-su 林靈素. A famous pretender to magical powers in the reign of Sung Hwei Tsung, the misfortunes of whose reign are attributed to the infatuation with which he became engrossed in Taoist superstitions. In A.D. 1116 Lin Ling-su was presented to the Emperor as an adept in supernatural mysteries, and was honoured with immediate notice, receiving the title of 通眞達靈先生; and under his guidence the emperor embarked in extravagant and costly follies, abandoning himself wholly to the worship of imaginary deities invented by the Taoist sect, for whose doctrines, he established a special college. Before his elevation to this height of Imperial favour, Lin Ling-su had been a member of the Buddhist priesthood, having left which, he led for a time the life of a wandering mendicant, professing ability to command rain or sunshine at will; and on attaining a position of commanding

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influence, he used every means in his power for destroying the Buddhist religion, and substituting for it the fantastic Pantheon of the so-called Taoists. He is reputed to have contrived the death of Wang Yun-ch'êng 王允誠, a rival thaumaturgist, and at length, failing in A.D. 1120, to relieve the capital of inundations, he fell into disfavour and was banished from Court. The Taoists maintain that he was admitted into the ranks of the genii. The worship of the Taoist god Yü Hwang-ti 玉皇帝, dates from his period, having been inaugurated in 1116, under his auspices by an Imperial mandate. Cf. T.K., an. cit.

392.—Lin Shên Li Po 臨深履薄.—Met. for caution, apprehensive care, delicate tact; an elliptical allusion to the following verse of the *She King*: 戰戰兢兢, 如臨深淵, 如履薄冰.—"We should be apprehensive and cautious, as if on the brink of a deep gulf or treading on thin ice." Cf. L. C., I., p. 72.

393.—Lin Siang-ju 藺相如. 3rd century B.C. A native of the State of Chao 趙, and employed as counsellor by its sovereign, 惠文王 (B.C. 298—266), when threatened by the encroachments of the rising house of Ts'in. The prince of Ts'in having demanded the surrender to him of the famous jewel known as 和氏之璧, (see No. 551), which had passed into the possession of the ruler of Chao, and for which he offered to give fifteen cities in exchange, Lin Siang-ju counselled compliance with the demand, but, by his subsequent courage and firmness in presence of the ruler of Ts'in, he recovered the gem for his master, when the delivery of the promised exchange of territory was sought to be withheld. His boldness excited the admiration even of the potentate whom he withstood, and the latter honourably sent him back unharmed to his own country.

394.—Lin Tsêh-sü 林則徐,* 石麟 and 少穆. A.D. 1785—1850. A native of the 侯官 district (Foo-chow). Graduated in 1811 as a *tsin-sze*; was shortly afterwards advanced to several important civil offices, and in 1839, on the determination being formed by the government of the emperor Tao-kwang to grapple seriously with the opium-traffic, was appointed Imperial Commissioner in Kwang-tung, and in the following year, Governor-General of the Two Kwang provinces. Recalled and disgraced on the declaration of war by Great Britain as a result of his

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energetic but unjustifiable proceedings, he nevertheless remained in the province, until the capture of the Bogue Forts by the British forces extinguished the last hopes of successful resistance in that quarter. Having been transferred in a subordinate capacity to the province of Chekiang he was subsequently still further degraded and sentenced to deportation to Hi; but this sentence was not carried into effect, and after a short period of disgrace, his reputation for integrity and administrative skill ensured his return to office. Appointed to the post of commander-in-chief of the forces assembled in Kwang-si for the purpose of opposing the Taiping rebels, he died at Ch'ao-chow Fu, while on his way to assume the duties of this post. Can. as 文忠.

395.—Ling-hu Tê-fên 令狐德芬. A.D. 583—666. A celebrated scholar and bibliographer. Author of the 周史.

396.—Ling-hu T'ao 令狐綯. * 子直. Held the post of chief Minister to T'ang Süan Tsung, A.D. 850. It is recorded of him that having been detained in the Imperial cabinet until far in the night on one occasion, he was sent back to his home in one of the imperial chariots, and lighted on his way by the "golden lily candelabra" 金蓮燭, from the emperor's own apartments. Can. as 趙國公.

397.—Ling Lun 伶倫. One of the reputed Assistants of the Emperor Hwang Ti, B.C. 2697, and the founder, according to tradition, of the art of music.

398.—Ling Pao 靈寶. The name of the district lying to the north of the defile called T'ung Kwan 潼關, in modern Shen-si, where the Imperial forces under Ko-shu Han, q. v., were defeated in A.D. 756, by the army under the insurgent Ngan-lu-shan.

399.—Ling T'ai 靈臺. The name bestowed by Si Peh q. v., upon the domain and palace founded by him in B.C. 1100, which he surrounded by a park entitled Ling Yeo 靈囿, where animals of many kinds were preserved.

400.—Ling Wu 靈武. The name of the district in which the forces of the house of T'ang were reörganized in A.D. 756, after the abdication of the emperor Hüan Tsung. The army which restored his son to power, under the generalship of Kwah Tsze-yi, is consequently referred to as 靈武之軍. Situated in modern Kan-suh.

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401.—Ling Yen Koh 凌煙閣. A tower within the palace of T'ang T'ai Tsung, where, in A.D. 666, the portraits of eminent statesmen and commanders who had supported the dynasty since its foundation, were installed and their memoirs provided with a resting place.

402.—Ling Yün T'ai 凌雲臺. A celebrated tower erected at Loh Yang by Wei Wên Ti. It was 23 *chang* in height (about 250 feet), and from its summit the tower of Mêng Tsin 孟津 | could be descried.

403.— Liu-hia Hwei 柳下惠. The designation usually given to Chan-hwo 展獲, posthumously can. as 惠, *禽. An official in the state of Lu in the age preceding that of Confucius, by whom he was often referred to in terms of commendation. He is said to have been invested with the district of Liu-hia as his fief under the ducal government of Lu, whence the above designation arose. (Cf. L. C., I., pp. 163 and 195 and II, p. 83.) The allusion in the phrase 坐懷不亂之柳下惠 is indicative of his upright character. It refers to the following incident. A man of the State of Lu dwelt next door to a young widow, whose house was one night destroyed by a tempest of wind and rain, and who besought her neighbour to take her into his dwelling, which he refused to do. The woman entreated him saying, dost thou not remember Hwei of Liu-hia, to whom no one imputed evil though he held a woman in his lap? The man replied: "Hwei of Liu-hia might do this, but I cannot."

404.—Liu Hiang 劉向, *子政. B.C. 80—9. One of the most celebrated among the philosophers and authors of the Han dynasty, with which he claimed kindred by descent from its founder. At the age of twelve was appointed one of the Imperial pages, and continued through life to hold various offices of trust under the reigns of Süan Ti and his two successors He occupied a leading place in the commision of scholars who were employed by command of Süan Ti in the task of editing and elucidating the text of the ancient classics; but, notwithstanding his erudition in the orthodox literary canon, his mind displayed a strong leaning toward the more imaginative speculations of the Taoists, and his inclination toward a belief in the supernatural has caused his name to be associated with sundry marvellous stories. Thus it is recorded that the apparition of a venerable being, clothed in a yellow robe, surprised Liu

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Hiang while absorbed one night in his studies, and revealed to him the mysteries of creation and the evolution of the principles of nature, which are expounded in his treatise on the 五行 or five primordial elements. The mystic being, before he vanished from sight, declared himself to be the Essence of the Great First Cause 太乙精也. Liu Hiang was author of the History of the Han dynasty, in which he became the founder of the modern style of historical compositon; and also of a collection of anecdotes respecting virtuous women, which likewise became a recognized model of style.

405.—Liu Hin 劉歆. Son of the preceding, and like him a distinguished historian. He aided his father in the labour of arranging the literary treasures recovered from the proscription instituted by She Hwang-ti, and in B.C. 7, after his father's death, was made a privy counsellor and placed, under the patronage of Wang Mang, at the head of the literary commission of the She K'ü Koh q. v. He classified the existing body of literature under seven heads, and further arranged the writings of the so-called 子, or philosophers in nine divisions. (See Part II., Nos. 227 and 280).

406.—Liu How 劉后. The Empress Liu. See Wang Ts'êng.

407.—Liu Hüan 劉玄. A scion of the house of Han, who took up arms in A.D. 23, to resist the usurper Wang Mang, and proclaimed himself emperor under the title 更始; but after holding a nominal sway for two years was constrained to abdicate in favour of his kinsman Liu Siu, who ascended the throne under the title 光武帝 and founded the second or Eastern dynasty of Han.

408.—Liu I-min 劉遺民. Second century A.D. One of the revered patriarchs of the Taoist sect. With Hwei Yüan q. v., and others he formed the fraternity of the White Lily, comprising 18 members, who made a temple upon the Lu Shan 廬山, (in modern Kiang-si), their retreat.

409.—Liu Ki 劉基. *伯温. †青田. A.D. 1311—1375. One of the most celebrated among the adherents and counsellors of the founder of the Ming dynasty, to whose service, in his struggle for the overthrow of the Mongol sovereignty, he brought not alone high

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seller of straw-shoes, by which he gained a living in his early years, to command a body of volunteers engaged in combating the rebellion of the Yellow Turban insurgents, A.D. 185. In company with his famous brothers-in-arms Chang Fei and Kwan Yü qq.v., he speedily rose into note, and in A.D. 191 fought under the leadership of Yüan Shao against the usurper Tung Cho. He remained for a time subject to the influence of the ambitious statesman Ts'ao Ts'ao, but on the latter's ulterior designs to usurp the throne becoming revealed, he declared an open enmity against him, and in virtue of his dynastic kinship set up a claim to the heritage of the house of Han. Establishing himself in the West of China (the modern Sze-ch'wan), he maintained a lifelong warfare against Ts'ao Ts'ao and the rival house of Wu, (see Sun K'üan), and on the final extinction of the Han dynasty in A.D. 220 he proclaimed himself emperor, having up to to that period borne the title of 漢中王; and is known in history as 昭烈帝. The dynasty which he founded, styled that of 蜀漢, is considered the legitimate successor to the line of Han Kao Tsu, although the larger portion of Empire continued divided during his reign and that of his son and sole successor by the rival houses of Wei and Wu, thus constituting the epoch of the 三國 or Three Kingdoms. Much of the success which attended the efforts of Liu Pei is attributed to the sagacity and prowess of his great counsellor Chu-ko Liang q.v.

416.—Liu Piao 劉表. *景升. *D.* A.D. 208. A distant kinsman of the imperial house of Han, who, during the troublous period of the reign of Hien Ti, took up arms as a military adventurer, and having gathered to his standard a number of robber bands, converted them into soldiery, and subdued a large extent of country on the south bank of the Yang Tsze. In A.D. 190, he was nominated by Tung Cho governor of this region 荊州, and for a number of years he continued to wield an almost independant sovereignty, successfully resisting the attacks of Ts'ao Ts'ao until death removed him from the scene.

417.—Liu Shu 劉恕. *道原. A.D. 1052—1078. A celebrated historical writer, associated with Sze-ma Kwang in the production of the latter's vast work, the annals of China, the introduction to which, entitled 外記, or the Legendary Period, is attributed to his pen.

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418.—Liu Siu 劉秀. *D.* A.D. 57. The founder of the second or Eastern Han dynasty, known as 光武帝. See Liu Hüan

419.—Liu Tsung-yüan 柳宗元. * 子厚. A.D. 773—819. One of the celebrated poets and essayists of the T'ang dynasty. Was famous also as a calligrapher. After holding many high offices he became involved in political disgrace, toward the close of his career, and in A.D. 815, he was banished to occupy the governorship of Liu Chow, in which post he died. He is hence frequently designated 柳柳州. As a poet, he is placed on the same level with the renowned Han Yü.

420.—Liu Yen 劉晏. * 士安. *D.* A.D. 780. Famous as a scholar and a public administrator. Brought into notice at the early age of eight, by a ceremonial address, which he composed on the occasion of the solemn worship of the Tai mountain by the emperor Hüan Tsung, he rose to fill the highest offices of State, and was highly successful in restoring by sagacious measures the prosperity destroyed by the rebellions which laid waste the empire from A.D. 756 to 762. In 763, he was named chief Minister. He at length fell a victim to the enmity of his political adversary Yang Yen, and was put to death by the emperor's command. When the order to confiscate his property was put in execution, it was found that he had died possessed of no other effects than a few books.

421.—Liu Yung 劉墉, * 崇如. A.D. 1719—1804. A public functionary of high repute for integrity, and at one time a Minister of State. Was famous in his old age for his calligraphic skill, specimens of which are in high request.

422.—Liu Yü 劉裕, * 德輿. *D.* A.D. 422. The founder of the Sung dynasty of the 5th century. Originally a seller of straw sandals, he rose by military service to high rank, commencing his career in A.D. 401 by successes against the rebel Sun Ngên 孫恩. After serving the last emperors of Tsin dynasty for a number of years in divers capacities, and being invested in A.D. 416 with the title of 宋公 together with the office of chief Minister of State, he caused the feeble emperor Ngan Ti to be put to death in A.D. 418. and after placing for some time

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a puppet sovereign on the throne, at length declared himself emperor in A.D. 420.

423.—Liu Yü-si 劉禹錫. * 夢得. A.D. 772—842. A celebrated poet, contemporary with Han Yü, and Liu Tsung-yüan. Held office as Governor of Soo-chow, but fell a victim in A.D. 815, to the same political complications that entailed the disgrace of Liu Tsung-yüan, simultaneously with whom he was banished to a distant government.

423a.—Lo Ch'ang Kung-chu 樂昌公主. The Princess of Lo Chang, daughter of the last ruler of the Ch'ên dynasty, A.D. 587. She was married to Sü Tê-yen 徐德言, being separated from whom in the disorders which ensued upon the downfall of the Imperial fortunes, she broke a mirror in twain and gave her husband half, keeping the other portion herself, with the engagement that on a certain future day she would expose it for sale in the capital, as a means of letting her whereabouts be known. The lady was compelled to enter the seraglio of Yang Su q. v., but contrived to have her token conveyed to the public market, where, on the appointed day, her husband recognized it and paired it with his own portion. Yang Su, on learning the history of the mirror, caused the husband and wife to be reunited.

424.—Lo Mi 羅泌. * 長源. A celebrated scholar of the Sung dynasty, and author of the compilation entitled 路史, a collection of fabulous and legendary notices relating to prehistoric times.

425.—Loh Ping-ch'ang 駱炳常, * 籲門. A.D. 1798—1867. A native of Fatshan near Canton, who in 1850 became Governor (巡撫) of Hu-nan, and gained great distinction by his efforts in coping with the Ta'i-p'ing rebels. His subordinates, carefully selected and trained by himself, have in many cases risen to occupy leading positions in the Empire,—the most notable among them being Tsêng Kwo-fan. In 1860 was appointed Viceroy of Sze-ch'wan, and in this office he died. Posthumous honours of a high degree were rewarded to him by Imperial decree.

426.—Loh Shên 洛神. The fairy ladies of the river Loh—a creation of the poetic fancy of Ts'ao Chih q.v., who, in his poem entitled 洛神賦, ventured upon peopling the river Loh with a race of fairy

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denizens, as bright and enticing as the cloud-born beauty of Mount Wu, (see Wu Shan Sien Nü) immortalized in the stanzas of Sung Yü.

427.—Lu Chung-lien 魯仲連. A minister of the State of Ts'i, circâ B.C. 300. At a time when the victorious forces of Ts'in were threatening the power of this state and its allies with overthrow, he was urged to make submission to the sovereignty of Ts'in, but firmly refused, and by his determination infused fresh spirit into the weaker combatants.

428.—Lu Hwei-nêng 盧慧能. A.D. 638—713. Known as 六祖 or the Sixth Patriarch (of the Chinese Buddhists), and the last of the Eastern apostolate 東祖, to whom the succession of the twenty eighth and last of the Indian patriarchs (達磨, Boddhidharma), was transmitted. (See Part II., No. 215). A native of Sin Chow 新州, in Northern China, he became a convert to Buddhism in early life, and was invested by the fifth patriarch with the monastic garb and with the mendicant's bowl of the Indian apostle; after receiving which he led a wandering, ascetic life in various parts of China, spending some years, at Kwang-chow (Canton), and also at Ts'ao Ki 曹溪, in the mountainous region on the borders of Kwang-tung and Kiang-si. He eventually retired to his native place and died in the monastery called 國恩寺, at Sin Chow. The three cities which had been his favourite places of abode contested the honour of receiving his remains, and his body was finally interred at Ts'ao Ki. He named no successor in the apostolate, and the bowl of Boddhidharma was buried beside him.

429.—Lu Nan-tsze 魯男子. The [upright] man of Lu—*i. e.* Liu Hia Hwei q.v.

430.—Lu Pan 魯班 or 般.—Pan of the State of Lu, the cognomen attributed to Kung-shu Tsze 公輸子 a famous mechanician of the State of Lu, said to have been contemporary with Confucius. He is mentioned by Mencius. (Cf. L.C., II., p. 461). Wonderful stories are related of his ingenuity; among others, it is said that his father having been put to death by the men of Wu 吳, he carved an effigy in wood of a genie whose hand pointed in the direction of Wu, where, in consequence, a drought prevailed for the space of three years. On receiving supplications and largess from the men of Wu, he cut off the hand of the figure, when

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rain at once fell. He is now worshipped as the patron divinity of carpenters and masons. The proverb 般門弄斧—"to exhibit dexterity with the axe in the house of Pan," is nearly equivalent to that of "carrying coals to Newcastle." It is used of an exhibition of a smattering of knowledge in the presence of a sound scholar.

431.—Lu-Po-têh 路博德. 2nd century B.C. One of the celebrated generals of the Han dynasty. Commanded in the expeditions under Ho K'ü-p'ing, and was ennobled as 符離侯. In B.C. 120 he was despatched in concert with three other generals to invade the territories of Nan Yüeh 南越 (the modern Kwangtung and Kwang-si), which he conquered on behalf of Wu Ti, suppressing the sovereignty founded by Chao T'o q.v. On this expedition he was invested with the title 伏波將軍 or generalissimo subduer of the waves, which was revived in the ensuing century to designate the famous captain Ma Yüan q.v.

432.—Lu Shêng 盧生. A professor of the art of alchemy and a pretended adept in the secrets of the genii, who was patronized by She Hwang-ti B.C. 220. He is said to have accompanied the expedition of Sü She q.v., and, according to the 神仙傳, was the first to imbue the emperor with belief in the existence of the Isles of the genii. (See Pêng Lai).

433.—Lu T'ai 露臺. The Dew Tower, a building the erection of which was planned by Han Wên Ti (B.C. 179—157), but which he refrained from constructing on finding its cost calculated at 100 bars of gold. With the moderation and unselfishness which are applauded in his character he exclaimed: "I will not spend on this building what would furnish ten households with a fortune"! Hence the phrase: 惜 | | 之百金, as a symbol of wise frugality.

434.—Lu 鹿.—Phr. 指 | 爲馬. See Chao Kao. Phr. 失 | .—Met. for the downfall of a dynasty, with reference to the following phrase ascribed in the 漢書 to Kw'ai Ch'êh: 秦失其鹿天下共逐之高材者先得 *i.e.* "The house of Ts'in lost its deer, and the whole empire pursued it—the most gifted reached it first." Here the possession of power by the sovereign of Ts'in is symbolized by the deer which was placed before him by Chao Kao.

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435.—Luh Chih 陸贄, * 敬輿. A.D. 754—805. A faithful and plainspoken minister of T'ang Teh Tsung. His memorials have been handed down to posterity as models of style and intrinsic worth.

436.—Luh Ki 陸機, * 士衡. A.D. 261—303. The descendant of a line of distinguished functionaries, partisans and kinsmen of the house of Wu during the struggles of the Three Kingdoms. Held high military command, and shone also as a commentator and poet. He fell a victim at length to political intrigue and was unjustly put to death.

437.—Luh Kia 陸賈. A trusted functionary in the employ of the founder of the Han dynasty, who despatched him, circâ B.C. 200, as his envoy to Chao T'o q.v., for the purpose of obtaining the allegiance of the latter after his assumption of the title of Prince of Yüeh. Journeying to the South, Luh Kia reached the Court of Chao T'o at the site of the modern Canton, and received from him the declaration of his fealty to the house of Han. He remained for some years in the South, and was made by Chao T'o his chief minister. His memory is still preserved at Canton by temples erected in his honour, (陸大夫祠). On his return to Northern China he wrote an account of his travels in the then wild and dimly known Southern Regions; and on the accession of the Emperor Wên Ti, B.C. 179, he was again despatched on a mission to the potentate of Yüeh, who gave into his hands his submission to the suzerainty of the Han dynasty.

438.—Luh Kiu yüan 陸九淵, * 子靜, † 象山. A.D. 1140—1192. The most distinguished among a family of five brothers, who attained great celebrity by their genius and learning, and who were among the favourite fellow students of the illustrious Chu Hi. Was at the head of a numerous class of disciples, who attended his metaphysical teachings; and famous also as a poet. Can. as 文安.

439.—Luh Lung-k'i 陸隴其. * 稼書. A.D. 1630—1692. A celebrated scholar, distinguished by the especial patronage of the Emperor K'ang-hi.

440.—Luh Ming 鹿鳴. The belling of the deer; the title o an Ode of the *She King*, (L.C. IV., p. 245), which, in conformity with an imperial statute, is sung at the ceremonial feast 鄉試燕 given to the

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graduates at the Provincial Examinations. This banquet is consequently designated *Luh Ming Yen*.

441.—Luh Shen 陸深. * 子淵. A.D. 1477—1544. A distinguished scholar and author.

442.—Luh Siu-fu 陸秀夫. *D.* A.D. 1279. One of the most constant and devoted among the Ministers who accompanied the last scions of the Sung dynasty in their southward retreat before the conquering Mongols, and partook in their final catastrophe. Was vainly employed in endeavouring to arrange terms of peace, and at length, after a brief period of unmerited disgrace, rallied the last remaining forces of the imperial cause at Yai Shan 厓山, an island opposite the western estuary of the Canton River, where, for a few months, the shadow of authority was maintained under his guidance. At length even this last retreat was stormed by the forces of Kublai, and in a great naval action the imperial flotilla was utterly destroyed. When all was lost, Luh Siu-fu, having first compelled his wife and children to precipitate themselves into the sea, himself clasped the boy-emperor in his arms and leapt beneath the waves. Thus perished the dynasty of Sung.

443.—Luh Sü 陸續. * 智初. 1st century A.D. One of the examples of filial piety. Holding office under Han Ming Ti, he was imprisoned owing to his complicity in a political intrigue, but gained the admiration of his jailer to such an extent by the devotion he shewed for his mother that he was set at liberty. His name is frequently confounded with that of Luh Tsi 陸績, an official in the service of the house of Wu, third century A.D., who also gained a high repute for filial devotion.

444.—Lüh Tien 陸佃. * 農師. A.D. 1042—1102. An essayist and commentator.

445.—Luh T'ai 鹿臺. The Deer Tower, or palace of pleasure constructed by the abandoned tyrant Chow Sin, where he disported with Ta Ki, the infamous consort for whose delectation his subjects were oppressed. Here at length he perished in B.C. 1123, after the defeat of his forces by Wu Wang, who "distributed among the people" the accumulated treasures of this abode of magnificence and wealth. Cf. L.C., III., p. 316.

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448.—Luh Yeo 陸游, *務觀. A.D. 1125—1210. A distinguished functionary, poet, and historical writer.

447.—Luh Yün 陸雲, *士龍. A.D. 262—303. Brother of Luh Ki q.v., whose reputation and eventual fate he shared.

448.—Lui I 雷義. An individual said to have lived during the reign of Han Shun Ti (A.D. 126—144), and to have been deeply attached to his friend Ch'ên Chung 陳重, in company with whom he competed at the literary examinations for the degree of 茂才, having carried off which honour, he endeavoured to yield it on behalf of his friend. On the consent of the officials being refused, he feigned madness, tearing his hair, and wandering about in affected frenzy. His attachment to Ch'ên Chung became at length so famous that his wish was at length more than gratified, the coveted degree being conferred on both alike. The friendship of the pair, as renowned as that of Damon and Pythias, is recorded in the proverbial saying: 膠漆自謂堅。不如雷與陳.

449.—Lui Kung 雷公. One of the sages employed by the great Hwang Ti, B.C. 2697, in his labours on behalf of mankind. In company with K'i Peh q.v. and Yü Fu 俞跗, he was engaged in investigating the pulses and in perfecting generally the art of healing.

450.—Lui Tsu 嫘祖. The name attributed to the Princess, who, as consort of the Emperor Hwang Ti B.C. 2697, is said to have been the instructress of the people in the art of rearing the silkworm. See Si Ling She.

451.—Lung 龍, (1). The Dragon, — chief among the four divinely-constituted beasts (see Part II., No. 94); a legendary monster depicted by Chinese tradition as a four footed reptile resembling in its shape the huge saurians which palaeontologists have brought to light in recent years. According to the Yih King, the symbol *chên* 震, corresponding to the third of the four primary developments of the creative influence, is synonymous with *lung*, the dragon; and, in conformity with this dictum, the powers and functions of nature governed by the forces thus indicated, such as the East, Spring, etc., are ranked under the symbol 青龍, the Azure Dragon, which also designates the eastern quadrant of the

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uranosphere. The 說文, dictionary (A.D. 200), states that of the 360, species of scaly reptiles, the dragon is the chief, — it wields the power of transformation and the gift of rendering itself visible or invisible at pleasure. In the spring it ascends to the skies and in autumn it buries itself in the watery depths. Kwan Tsze (7th century B.C.), declares that "the dragon becomes at will reduced to the size of a silkworm or swollen till it fills the space of Heaven and Earth. It desires to mount, — and it rises until it affronts the clouds 凌雲; to sink, — and it descends until hidden below the fountains of the deep 伏泉." The watery principle of the atmosphere is preëminently associated with the *lung*; but its congener the *kiao* or *kiao lung* 蛟龍, is inseparable from waters gathered upon the surface of the earth. Thus San K'ing says: "When earth is piled up in mountains, wind and rain arise; and when water comes together in streams and lakes the *kiao lung*, comes into being." The early cosmogonists enlarged upon the imaginary data of such writers as those above quoted, and declared that there are four kinds of *lung*, of which many different accounts are given. Thus it is said, — there is the celestial dragon 天龍, which guards the mansions of the gods and supports them so that they do not fall; the spiritual dragon 神龍, which causes the winds to blow and produces rain for the benefit of mankind; the dragon of earth, which marks out the courses of rivers and streams, and the dragon of the hidden treasures 伏藏龍, which watches over the wealth concealed form mortals. Modern superstition has further originated the idea of four Dragon Kings 龍王, each bearing rule over one of the four seas which form the border of the habitable earth; and the palaces which form their respective abodes are named as follows: in the east sea, 清華宮; in the south sea, 丹陵宮; in the west sea, 素靈宮; in the north sea, 元冥宮. (T. S. K. L., k. 12). Beside the *kiao-lung*, the *p'an-lung* 蟠龍 is also described as a denizen of the waters, and is in particular the dragon which does not mount to heaven. The hornless dragon is called *kiu-lung* 虯龍. The Yellow Dragon 黃龍 is the most honoured of the tribe; and this it was which emerged from the waters of the river Loh and presented the elements of writing to the eyes of Fuh-hi q.v. The dragon, as the chief among the beings divinely-constituted, is peculiarly symbolical of all that pertains to

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the Son of Heaven—the Emperor, whose throne is entitled *lung wei* | 位, the dragon-seat, and whose face is described as the dragon-countenance *lung yen* | 顏, an allusion drawn from the 史記, in which it is said that Kao Tsu, the founder of the Han dynasty, possessed this attribute. A peculiar description of pearl, possessing magic virtues, is said to be carried by the dragon upon its forehead.

452—Lung 龍 (2) One of the Ministers of Shun, who appointed him to the office of *Na Yen* 納言 or Communicator—the mouth-piece between the sovereign and those below. Cf L.C., III., p. 49.

453.—Lung Hu Pang 龍虎榜. The name given to the published list of graduates at the second and third Examinations (for *kü-jên* or *tsin-sze*). The list is placarded on a day, the symbol of which is either *lung* (the dragon) corresponding to the cyclical character 辰 or *hu* (the tiger) corresponding to the character 寅. The dragon and tiger are respectively the emblems of the sovereign and his ministers.

454.—Lung Hu Shan 龍虎山. A mountain situated in the prefecture of Kwang-sin 廣信府 in the province of Kiang-si, the abode during life of the Taoist patriarch Chang Tao-ling and of his reputed descendants to the present day. The patriarch's residence at this spot is known by the title of 上清宮.

455.—Lung Mu 龍母. The Dragon Mother—a deified being, worshipped at a celebrated temple situated near the town of Yüeh Ch'êng 悅城 on the West River in Kwangtung province. It is narrated that the object of this superstition was a village crone who gained her livelihood by fishing at this spot in the reign of She Hwang-ti (B.C. 221), and who one day carried to her home an enormous egg she had found on the bank of the river. From this egg a creature was hatched which remained faithfully attached to her person, and aided her in catching fish. One day, the old woman accidentally lopped off a portion of the creature's tail, whereupon it left her; but after a lapse of some years it returned in a shape of such splendour that she at once recognized it as a dragon. Summoned to Court to give an account of her marvellous adventures, she had made half the journey when she was overcome with a longing for her home, whereupon the dragon at once appeared and transported her in an instant to the

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banks of her native stream. In later ages she became revered as a divinity, the patroness of navigators upon the West River (西江), by whom she is still worshipped.

456.—Lung Yang Kün 龍陽君. The title given to a favourite of the Prince of Wei 魏王, circâ 4th century B.C. It is related of him that when angling one day with his patron he caught a number of fine fish, but of a sudden burst into tears. When asked the cause of his grief he confessed that he had wept on reflecting that each fish he successively caught seemed finer than the previous one, which he was ready thereupon to throw away; and such he feared would be his own fate as some newer object of liking presented itself to his sovereign's fancy.—In common parlance, the name Lung-yang Kün is given to sodomotes.

457.—Lü 呂—Chu Lü 諸 | . The faction consisting in the brothers and nephews of the Empress Lü, (see Lü How).

458.—Lü How 呂后. The Empress Lü—consort of Kao Tsu, the founder of the Han dynasty, whence she is also designated 高后. Her cognomen is said to have been 娥姁. Long enjoying the undivided affections of her lord, she became imbittered in his later years by the preference he evinced for a youthful concubine named Ts'i 戚夫人; but notwithstanding her fears in this respect she saw the succession to the Throne bequeathed, on Kao Tsu's death, to her own son, who reigned seven years under her tutelage, during which period she engrossed the entire authority of government. Developing an unsuspected malignity of nature, she poisoned the youthful son of her hated rival, the lady Ts'i, who had been created Prince of Chao 趙王; and causing the unhappy lady herself to be seized, she cut off her hands and feet, put out her eyes and destroyed the organs of hearing and of speech, and then, casting the still living victim of her rage upon a dunghill, she bade the Emperor her son go to inspect what she termed the "human sow." The young sovereign, driven into an agony of terror on recognizing in this frightful spectacle the former light of his father's seraglio, lost consciousness and remained imbecile until his death in B.C. 188. The Empress hereupon arrogated to herself the supreme dignity, and wielded the sovereign power until her reign was cut short by death in B.C. 180. She conferred high offices upon a multitude of her relations, and aimed, it is inferred, at seating

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one of her own family upon the throne as her successor, but notwithstanding a desperate attempt on the part of the Lü princes to establish their dominion after her decease, their forces were dispersed by Chow Po q.v., and a son of Kao Tsu by the lady Po 薄姬, who had hitherto maintained himself in obscurity as Prince of Tai 代王, was elevated to the Throne in her stead. Hers is the only reign of a female sovereign to which Chinese history accords a legitimate title; and the crimes which disgraced it point a significant warning against female rule.

459.—Lü Hwei 呂誨. * 獻可. *D.* A.D. 1071. A statesman of the reign of Sung Chên Tsung, and one of the foremost among the denunciators of the reforms advocated by Wang Ngan-she q.v.

460.—Lü I-Kien 呂夷簡. * 坦夫. *D.* A.D. 1044. One of the most celebrated among the scholars and statesman of the Sung dynasty, and the progenitor of a numerous race of distinguished men. Was a colleague in office of Wang Ts'êng. Ennobled as 許國公 and can. as 文靖.

461.—Lü Kung-chu 呂公著. * 晦叔. *D.* A.D. 1089. A son of the preceding, and celebrated like his father both in politics and letters. His three brothers formed with himself a galaxy of brilliant scholarship. Held office conjointly with Sze-ma Kwang, in the chief Ministry of State, and was highly venerated for his integrity and wisdom. Can. as 正獻.

462.—Lü Mêng 呂蒙. * 子明. *D.* A.D. 219. One of the heroes of the struggle between the founders of the Three Kingdoms on the dowufall of the Han dynasty, and an adherent of Sun K'üan q. v. At the outset of his career an illiterate soldier, he devoted himself to study at the instance of his chief, and rose to high distinction in literature as well as in arms. His troops achieved the victory which led to the capture and execution of the great Kwan Yü, and he died in the hour of his greatest triumph.

463.—Lü Mêng-chêng 呂蒙正. * 聖功. *D.* A.D. 1011. One of a brilliant line of statesmen and men of letters, and himself a functionary of the highest distinction. Ennobled as 許國公, and can. as 文穆.

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484.—Lü Pu 呂布. *D.* A.D. 198. A military commander in the service of the last emperor of the Han dynasty, under the patronage of Tung Cho q.v., whom he was instigated to murder A.D. 192. After wielding supreme authority in the Court for a brief period, he was ousted from his position of influence by the rising fortunes of Ts'ao Ts'ao q.v., against whom he took up arms with a success which proved but momentary. Compelled at length to surrender himself a prisoner, he was put to death by Ts'ao Ts'ao, at the advice of Liu Pei, who insisted on the necessity of removing from the world so formidable an antagonist. He is represented as the type of a fearless warrior, but devoid of cunning or forethought.

485.—Lü Pu-wei 呂不韋. *D.* B.C. 237. Famous as the virtual founder of the fortunes of the Ts'in dynasty, and said to have been in fact the father of the Great She Hwang-ti. Originally a travelling merchant of the State of Ts'in, he encountered the prince I Jên, and attached himself to the latter's fortunes—see I Jên. On the death of the latter in B.C. 247, he left his putative son, aged thirteen, to the guardianship of the youthful Prince's mother and of Lü Pu-wei, to whom, in addition to the title of nobility 文信侯 which had been conferred upon him, the honorary designation 仲父 was attributed by the youthful sovereign. During the ensuing decade, Lü Pu-wei conducted the government and consolidated the power of the house of Ts'in; but (according to a received tradition) he was not deterred by the altered position of his former concubine (now dowager queen) from continuing an illicit intercourse with this lady, until in B.C. 237 the intrigue being discovered, he was dismissed from his functions and sent into banishment, shortly after which he died. The work entitled 呂氏春秋, a collection of quasi-historical notices, although nominally his production, was compiled under his direction by an assemblage of scholars It is recorded that on its completion he suspended 1000 pieces of gold at the gate of his palace, and offered this sum as a reward to any person who could suggest improvement in the work by adding or expunging a single word. Hence the phrase 懸千金于國門.

486.—Lü Tsu-K'ien 呂祖謙. * 伯恭. † 東萊. A.D. 1137—1181. One of the most renowned among the schoolmen of the

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Sung dynasty, a contemporary and fellow labourer with Chu Hi, whose official patron he became. His opinions occupy a leading place, beside those of Chu Hi and Chang Ch'e, in the philosophical system matured at this brilliant period of Chinese study.

467.—Lü Yen 呂嵓. * 洞賓. † 純陽子. *B.* A.D. 755. One of the most prominent among the later patriarchs of the Taoist sect, of whose doctrines he was an ardent votary. While holding office as magistrate of the district of Têh-hwa (in modern Kiang-si), he encountered, it is said, the immortalized Chung-li K'üan q. v., among the recesses of the Lu Shan 廬山, and was instructed by him in the mysteries of alchemy and the magic formula of the elixir of life. It is related (in a legend obviously borrowed from a Buddhist prototype), that when the mystic being declared to him who he was, saying: I am 雲方先生, Lü Yen expressed an ardent desire to fulfil the mission of converting his fellowmen to the true belief, but was preliminarily exposed to a series of temptations, ten in number, all of which he successfully overcame; and hereupon he was invested with the formulas of magic and a sword of supernatural power, with which he traversed the Empire, slaying dragons and ridding the earth of divers kinds of evil, during a period of upwards of four hundred years. In the 12th century, temples were erected in his honour, and were dedicated to his worship under the designation Ch'un Yang 純陽, which he had made his own. He is also called Lü Tsu 呂祖, or the Patriarch Lü, under which designation he is for some obscure reason worshipped by the fraternity of barbers.

468.—Ma Chow 馬周. * 賓王. A.D. 601—648. A fearless minister and censor of the early reigns of the T'ang dynasty. He rose by merit from a humble station, and he shares a reputation for wisdom and virtue with his wife, whom he is said to have recognized as a woman of superior worth, while she occupied the lowly station of a cake-vendor.

469.—Ma How 馬后, (1). *D.* A.D. 79. The empress consort of Han Ming Ti, and daughter of the celebrated general Ma Yüan q. v. She bears the title in history of Ming Têh Hwang How 明德皇后, and is celebrated for her high intelligence and virtue. She was childless, but the emperor, who was fondly attached to her, desired her to adopt as her own his son by a concubine named Kia, 賈氏, a cousin of

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the Empress, and it is recorded that the care and affection she bestowed upon the child (afterwards the Emperor Chang Ti), exceeded that of mothers in general toward their own offspring.

470.—Ma How 馬后, (2). *D.* A.D. 1382. The empress-consort of the founder of the Ming dynasty. See Kwo Tsze-hing.

471.—Ma Ku 麻姑. One of the female celebrities of Taoist fable. She is said to have been a sister of the immortalized soothsayer Wang Fang-p'ing (see Wang Yüan), and like him to have been admitted into the ranks of the genii. It is related that once when Fang-p'ing revealed himself in presence of Ts'ai King 蔡經, whom he chose as his disciple and taught, by corporeal sublimation, to free himself from the bonds of death, the genie was accompanied by his sister Ma Ku, who appeared in the semblance of a damsel of eighteen or twenty, arrayed in gorgeous apparel, and who waited on her brother and his pupil with strange viands served in platters of gold and chrysoprase. The wife of Ts'ai King had been newly delivered of a child, seeing which Ma Ku took some grains of rice and threw them on the ground, where they at once became transformed into cinnabar (the magic metal of the alchemists). Fang-ping seeing this exclaimed with a smile: "Sister, do you still indulge in child's play!" to which the damsel replied: "Since I have been your handmaid, thrice has the eastern sea become fields where the mulberry grows!" 自接待以來滄海三爲桑田.—Hence the phrase 滄桑之變, signifying the cyclic revolutions of nature and cataclysms occurring upon the earth's surface, such as beings of immeasureable longevity alone are privileged to witness more than once.

472.—Ma Kün 馬鈞. 3rd century A.D. A celebrated mechanician, who flourished at the court of the Wei 魏 dynasty. He constructed a number of highly ingenious machines, both for utility and diversion. K. P. W. k. 35.

473.—Ma Lun 馬倫. 2nd century A.D. Daughter of Ma Yung and wife of Yüan Wei 袁隗, one of the warriors of the closing period of the Han dynasty. Celebrated for her virtuous conduct and her wit.

474.—Ma She Hwang 馬師皇. A legendary character said to have been one of the physicians who flourished under Hwang Ti

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B.C. 2697. He was an adept in the constitution and diseases of the horse. On one occasion, a dragon presented itself before him, with drooping ears and opened jaws. The wise physician perceived at once the ailment under which the monster was suffering, and performed the operation of acupuncture on its throat, administering at the same time a potion of sweet herbs, which cured the disorder forthwith. The grateful dragon then carried off his preserver upon his back to enter the regions of bliss.

475.—Ma Sui 馬燧, * 洵美. *D.* A.D. 796. Distinguished as a military commander in several campaigns against the invasions from Tibet. Ennobled as 北平王.

476.—Ma Twan-lin 馬端臨, * 貴與. *D.* circâ A.D. 1325. A scholar of unrivalled erudition, the results of which are embodied in his great work, the Antiquarian Researches entitled 文獻通考. Son of a high official in the service of the last Emperors of the Sung dynasty, he passed his life in study during the troublous period which ushered in the Mongol conquest, leaving at his death the manuscript of his great work, which was published in A.D. 1319 by Imperial command. Cf. W.N., p. 55, and Rémusat, *Nouvelles Mélanges Asiatiques*, T., II., p. 166.

477.—Ma Wên-shêng 馬文昇, * 負圖. *D.* A.D. 1510. A distinguished functionary of the Ming dynasty, celebrated as a military administrator.

478.—Ma Yüan 馬援, * 文淵. *D.* A.D. 49. A renowned commander. Employed from early youth in military affairs, he was sent in A.D. 36 to repel an incursion of the T'u-fan (Tibetans), whom he drove back across the Western frontier. In A.D. 41, when already more than seventy years of age, he was despatched at the head of an army equipped for the suppression of an attempt made in Kiao Che 交趾, the modern Tonquin, to shake off the Chinese yoke. The rising was headed by a female chieftain named Chêng Tsêh 徵側, but proved unsuccessful. Embarking part of his army in the Canton river Ma Yüan marched another division across the mountains of the south-west frontier, and wholly routed the insurgent tribes. Taking the intrepid chieftainess and her sister Chêng Urh 徵貳 prisoners, he put them to death; and in token of his victory he erected a pillar of bronze on the extreme southern border of the "hill-country" 嶠南.

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During this campaign he bore the title 伏波將軍 or Generalissimo Queller of the Waves; and for his services was ennobled as 新息侯. His daughter was given in marriage to the heir-apparent to the Throne—see Ma How. Scarcely returned from his Southern campaign, he found the Northern frontier threatened by an invasion of the Hiung-nu, (A.D.45), whereupon, despite his age and infirmities he besought permission to take the field once more. To prove that his vigour had not left him, and to testify his readiness to incur the risks of service, he raised himself erect in the saddle in presence of the Emperor, exclaiming: "It is more meet that a commander be brought to his home as a corpse wrapped in a horse's hide than that he die in his bed surrounded by boys and girls!" Upon this the sovereign exclaimed admiringly: 矍鑠哉是翁 "Ah! this old man! how stalwart and lightsome he is!" In A.D. 48, on a rising having taken place on the part of the barbarous tribes of Wu-ling 武陵蠻 (in modern Hu-nan), he was placed at his own request in command of an army of 40,000 men who were despatched against them; and in the following year he died in the field. No sooner was his death made known, than his adversaries at Court spread abroad a calumnious rumour to the effect, that on his return from Tonquin he had secretly brought back a vast hoard of pearls and ivory which should have been surrendered to the State. This allegation, it is said, was based on the fact that he had brought with him one chariot-load of seeds of the grain called 薏苡, which he had discovered during his campaign and which was believed to constitute a remedy against infectious disease. In a spirited Memorial, his widow met and refuted the accusations levelled against the deceased hero.

479.—Ma Yung 馬融, *季長. A.D. 79—166. One of the most eminent among Chinese scholars. Held various political offices, but is chiefly celebrated from his labours in arrangement and exposition of the classics and the teachings he inculcated upon a numerous band of pupils. His most celebrated disciple was Chêng Hüan q.v., whose name is coupled with that of his master in the phrase 馬鄭, forming a compound synonymous with learning and literary authority.

480.—Mao Ch'ang 毛萇. A scholar of the 2nd century B.C., to whom is attributed the text of the 詩經 or Book of Odes as handed down to the present day. Cf. W.N., p. 3, and L.C., IV., proleg. p. 11.

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481.—Mao K'i-ling 毛奇齡,* 大可,† 西河. A.D. 1623—1713. A celebrated scholar and commentator. Considered as the foremost modern authority on the subject of the classics, with reference to which he impugns the views formed by the metaphysical school of Chu Hi.

482.—Mao Tsiao 茅焦. An intrepid counsellor of She Hwang-ti, B.C. 237, who, despite the penalty of death threatened against all who should offer remonstrance, interceded with the monarch for the life of the latter's mother, when condemned to execution on the discovery of her adulterous intrigues, and was successful in obtaining mercy.

483.—Mao Ts'iang 毛嬙. A famous beauty, said to have been one of the ornaments of the seraglio of the Prince of Yüeh B.C. 465, and a contemporary of the peerless Si She q.v. Chwang Tsze says: "Mao Tsiang and Li Ki q.v. were of all mortals the most lovely. When the fish saw them they dived deep under water, and birds, when they saw them, soared high in the air!" (K. S. L., art 美人).

484.—Mao Yen-show 毛延壽. The reputed author of the woes of Chao Kün q.v. Having been commissioned by Yüan Ti of the Han dynasty, to paint the portraits of the beauties of his harem, he is said to have falsified the lineaments of the lovely Chao Kün on being denied a bribe; and subsequently, on the lady's real beauty being discovered by the Emperor, to have fled with her portrait to the Khan of the Hiung-nu, whom he instigated to demand her surrender to become the barbarian's queen.

485.—Meh Ti (or Mih Teih) 墨翟. Also designated Meh Tsze 墨子. A celebrated philosopher and founder of a school in metaphyics. His precise epoch is uncertain, but it is commonly assigned to a period intervening between the ages of Confucius and Mencius, or between the 4th and 5th centuries B.C. He propounded a celebrated doctrine summed up in the words 兼愛, or "universal love," which is vigorously attacked by Mencius. Cf. L.C., II., proleg, p. 103 *et seq.*

486.—Mei 梅. The plum; equally prized for its fruit and its blossoms. The fragrance and snowy purity of the latter have been celebrated in numberless verses. The quotation 望梅止渴, (thirst quenched by longing for a plum-tree), is derived from an incident related

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of Wu Ti 武帝, the founder of the After Wei dynasty, A.D. 386—394. His troops, during a toilsome campaign, being exhausted and fainting with thirst, he encouraged them to struggle forward by announcing that a little farther on they would reach an orchard of plum-trees laden with juicy fruit. On hearing this the mouths of his soldiers watered, affording such alleviation as to enable them to continue their march.

487.—Mei Fuh 梅福. * 子眞. One of the Taoist patriarchs. He held office as governor of Nan Ch'ang, during the reign of Han Ch'êng Ti (B.C. 32—7), but gave up his post in disgust with the disorder of the times. It is recorded that in B.C. 14, he vainly endeavoured to call attention to the ambitious projects of Wang Mang, q. v. Subsequent legends declare that having betaken himself to a life of meditation among the mountains of the South, he attained to a knowledge of the secrets of the genii, including the formula by which immortality is ensured. Having drunk the magic elixir, he revisited his native place, Show Ch'un, whence shortly afterwards he was caught up to Heaven upon a gorgeous lwan bird 鸞, (a fabulous creature depicted in the likeness of a peacock), attended by a bevy of celestial youths and maidens. In the reign Sung Yüan Fêng (A.D. 1078—1085), he was deified with the title 壽春眞人.

488.—Mei Wên-ting 梅文鼎. * 定九. † 勿菴. A.D. 1643—1722. Celebrated as a mathematician during the reign of K'ang-hi. Author of numerous works.

489.—Mencius. See Mêng K'o.

490.—Mêng Ch'ang 孟嘗, * 伯周. Celebrated for his probity as a Magistrate during the reign of Han Shun Ti. Appointed governor of Ho P'u 合浦, a region bordering on the Tonquin gulf, he found the people suffering under the exactions of his predecessor, and afflicted by the disappearance of the pearl-mussel from the beds in which they had been accustomed to carry on a valuable fishery. No sooner, however, had Mêng Ch'ang commenced his virtuous rule than, as if by a special manifestation of Heaven's favour, the mussel-beds again became filled.

491.—Mêng Ch'ang-kün 孟嘗君. *D.* B.C. 279. The title enjoyed by T'ien Wên 田文, son of a powerful vassal of the Prince

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of Ts'i, and one of the leaders in the pending contests of his age. The number of partisans attracted by his liberality was so great that his abode received the designation 小天下 The little Empire. Driven from Ts'i during a period of reverse, he became chief minister to the prince of Wei 魏, on whose behalf he warred successfully against his native State.

492.—Mêng Che-siang 孟知祥. *D.* A.D. 935. A general of the Posterior T'ang dynasty. Was proclaimed Prince of Shuh 蜀王 in A.D. 933, and in the following year assumed the title of Emperor. In the ensuing year he died and was succeeded by his son Mêng Ch'ang 昶. The latter reigned as independent prince of Shuh (the modern Sze-ch'wan), until A.D. 965, when he submitted to the arms of the Sung dynasty.

493.—Mêng Hao-jan 孟浩然. A.D. 689—740. A celebrated poet.

494.—Mêng K'o 孟軻. 子輿; or Mêng Tsze 子, the Philosopher Mêng, latinized as Mencius. B.C. 372—289. A descendant of one of the noble families of Lu, the same State of which Confucius was a native; and second only to the great Master himself in reputation and authority as a moralist and philosopher. The record of his teachings and conversation with princes who sought his counsel, or disciples who gathered around him for instruction, forms the fourth of the *Suh* or Canonical Books; and upon the principles they inculcate, a great portion of the orthodoxy of China in matters relating to ethics and social order is directly founded. With reference to the personal history of Mencius few details have been preserved; but of his early life a familiar tradition records, that having been left an orphan in childhood by the death of his father, he was educated with tender, but wise solicitude by his mother, — see Mêng Mu. In later years he studied, it is said, under disciples of the renowned Tsze-sze (see K'ung Ki), becoming thus a direct inheritor of the Confucian doctrines, which he expounded during the peripatetic career of his subsequent life. Cf. L.C., II., proleg, chap., II., Section I. The record of his teachings was first made the subject of profound study and elaborate commentary in the second century A.D. by the erudite scholar Chao K'i q. v., who designated him by the honorific epithet 亞聖, or "Sage Second" (to Confucius), and this has since remained as the philo-

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sopher's distinctive title. In A.D. 1083, the emperor Sung Shên Tsung, conferred upon him the retrospective honour of elevation to the rank of 鄒國公, or Duke of Tsow, and he was classed among the most honoured of the disciples of Confucius. His reputation gained fresh lustre from the disquisitions of the schoolmen of this period, and in A.D. 1330, an imperial decree invested him with the additional title of 亞聖公. The sage's tomb is still reverently guarded near the city of Tsow Hien, in Shantung. Cf. "Journeys in North China" by the Rev. A. Williamson, Vol. II., p. 264.

495.—Mêng Kwang 孟光,*德耀. A virtuous but ill-favoured woman, whose history is narrated in the Records of the Han dynasty, under which she is said to have flourished. Near the abode of her parents lived the wise scholar Liang Hung q.v., who refused to marry as he found no woman to his liking; and Mêng Kwang, also steadfastly remaining single until her thirtieth year, declared to her parents that the only man whom she respected sufficiently to mate with was Liang Hung. The scholar heard this, and wedded her. As coarse-featured as she was strong in mind, her bodily strength was such that she could lift a rice-pounding mortar from the ground; but the scholar was displeased after his marriage, on finding that his bride had bedecked herself in the usual feminine finery which his soul abhorred. Learning the cause of her lord's displeasure, Mêng Kwang instantly donned a suit of homely apparel, and continued through life to manifest a similar spirit of obedience and moderation. She dwelt contentedly in a lowly station, and was accustomed to testify the respect in which she held her husband by "raising the rice bowl to a level with her eyebrows" when she sat down with him to meat. Such at least is the explanation devised for the phrase 舉案, upon which the ingenuity of many commentators has been exercised. Cf. 丹鉛總錄, k. 8.

496.—Mêng Mu 孟母. The mother of Mencius, (see Mêng K'o), revered as one of the chief patterns of maternal wisdom. Having been left his sole guardian, it is related, through the death of his father, when the future philosopher was still a child, she devoted the most sedulous care to her son's training, and "thrice changed her abode" 孟母三遷, in order to guard his education from hurtful influences. Having

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dwelt at first near a burial place, and again near a market, where the boy was led to mimic the scenes he saw enacted, she was not content until she had found a home adjacent to a school. At a later period she destroyed with a knife a web of cloth on which she was engaged, as a practical lesson to her son, who shewed a disposition to trifle in the midst of his studies.

497.—Mêng T'ien 蒙恬. *D.* B.C. 210. General of the forces of She Hwang-ti, the founder of the Ts'in dynasty. In B.C. 214, he was sent at the head of an army of 300,000 men to combat the Hiung-nu, and on the following year employed a vast host in the construction of the rampart of defence on the northern frontier known as the Great wall. On the death of his imperial master and the murder of the heir to the throne, (see Fu Su, Hu Hai, and Chao Kao), he committed suicide. Tradition connects his name with the invention of the Chinese writing-brush, which he is said to have been the first to introduce in its modern form.

498.—Mêng T'o 孟佗. * 伯畏. A personage chiefly noted as the object of a satirical couplet from the pen of Su Tung-p'o. He flourished at the close of the 2nd century A.D., and in return for a jar of wine presented by him to the Court eunuch 張讓, he is said to have been made governor of Liang Chow 涼州. His good-luck was contrasted by the poet with the inadequate rewards which a "hero of a hundred fights" might expect for his services.

499.—Mêng Tsung 孟宗. * 公武. An official of the Tsin dynasty 3rd century A.D., who is enrolled among the examples of filial piety. It is related of him that on one occasion, during winter, on his mother expressing a longing wish for some bamboo shoots, he went into the woods bewailing the misfortune that the delicacy could not be obtained at such a season: when suddenly, as a reward for his filial regard, the bamboos around him began to put forth their sprouts.

500.—Mi Fei 米芾. * 元章. A.D. 1051—1107. A celebrated antiquary and connoisseur.

501.—Mi Low 迷樓. The Maze, — a palace built by the licentious despot Yang Ti of the Sui dynasty, amongst the labyrinthine intricacies of which, it was said, even the immortals might lose their way.

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502.—Mi Tsze Hia 彌子瑕. A personage referred to in the writings of Han Fei. He was a favoured minion of one of the princes of Wei 衞, among whose laws it was enacted that to ride without permission, in one of the royal chariots should be punished by chopping off the offender's feet. Notwithstanding this, the favourite having heard one night that his mother lay ill, took the prince's chariot in order to hasten to her dwelling; and for this act of filial devotion his master commended in lieu of punishing him. At another time, when walking with the prince in an orchard, he tasted a peach, and finding it sweet gave the remainder of the fruit to his royal patron. The latter, indignant at this freedom, caused him to be put to death. This incident is referred to in the phrase v. 1. 餘桃啖君. See S. K., k. 63.

503.—Min Sun 閔損. * 子騫. One of the disciples of Confucius, included also among the models of filial piety. His stepmother, it is recorded, having two children of her own, used him ill and clothed him only in the leaves of plants. When this was discovered by his father, the latter became wroth, and would have put away the harsh stepmother, but Min Sun entreated him saying: "It is better that one son should suffer from cold than three children be motherless!" His magnanimous conduct so impressed the mind of his stepmother that she became filled with affection toward him.

504.—Ming Hwang 明皇. *D.* A.D. 762. The title under which Hüan Tsung of the T'ang dynasty, is commonly referred to — an abbreviation of his posthumous designation, viz: 玄宗明皇帝. His reign, which extended over the long period of 44 years, is one of the most celebrated in Chinese history, owing to the splendour of its commencement and the disasters which marked its close. In many respects the career of this famous sovereign bears a likeness to that of Louis XV. of France. A grandson of the Emperor Kao Tsung, the young prince Lung Ki 隆基, born A.D. 685, was not the direct heir to the throne, but having distinguished himself during the brief reign of Jui Tsung, in A.D. 710, by successfully combating the attempt made by the kindred of the empress Wei 韋, to overthrow the dynasty, he was recognized as heir-apparent and invested with the title 平王. Succeeding to the throne in 713, he took the designation 開元, as the title of his reign, and for some time

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gave promise of great assiduity and moderation in his government. In his second year, he issued a sumptuary decree prohibiting the extravagant costliness of apparel which was in fashion, and set an example by causing a bonfire to be made in his palace of a vast heap of embroidered garments and jewelry. Under the influence of the wise counsels of Chang Yüeh, Chang Kiu-ling, and other ministers, his administration of the empire prospered, and divers reforms were introduced; but as time rolled on, the emperor, satiated with the pleasures of rule, lapsed by degrees into a craving for ease and sensual enjoyment. The crafty courtier Li Lin-fu, encouraged these longings with a view to his own aggrandizement, and the passion which the emperor conceived in 734, for the princess Yang, the consort of one of his sons, marked the commencement of an era of infamy and extravagance, which led at length to universal disorganization. In 742, the designation 天寶, was adopted as the title of the 30th year of the emperor's reign, and about this time a Turkish minion of the court, named Ngan Lu-shan q. v., grew into high favour. The government was soon abandoned into his hands, and wielded under the influence of the three sisters Yang, who with their brother Yang Kwoh-chung, had obtained complete control over the emperor's enfeebled will. See Yang Kwei-fei. A revolt was at length undertaken by Ngan Lu-shan, and the empire was shortly in a blaze of insurrection, the aged author of these calamities being driven from his capital and forced to take refuge in the extreme West of China, undergoing the misery of seeing his male and female favourites butchered before his eyes (A.D. 756). He hereupon abdicated in favour of his son, who became the Emperor Suh Tsung.

505.—Ming T'ang 明堂. The Hall of Brightness, — or Light, the name given to an edifice reared by the early sovereigns of the Chow dynasty for the preformance of ceremonial rites in connection with the duties of government, the audiences of vassals, etc. In its form and dimensions it was typical of the attributes of heaven, earth, and the planetary bodies. In the reign of Han Wu Ti, the same name was given to an Imperial College or Institute for the general direction of the Arts and Ceremonies, and under the T'ang dynasty, a costly palace was reared with this appellation for the practice of sacrificial rites and Taoist worship.

506.—Mo Hi 妹喜. The favourite, execrated in history, of

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the tyrant Kieh q. v, to whom she was presented in B.C. 1786, as a propitiatory offering by the conquered chieftain of She 有施. For the delectation of this beautiful but abandoned consort, Kieh embarked in the extravagant excesses which at length aroused a deliverer for the Empire in the shape of the conquering T'ang, q. v.

507.—Mow I 牟夷. The fabled inventor of arrows, *temp.* Hwang Ti, B.C. 2697.

508.—Muh Kung 木公. According to Taoist legend, one of the first beings evolved from chaos, by the spontaneous volition of the primordial principle, was Muh Kung. The 廣記 asserts: "Muh Kung was born upon the Azure Sea 碧海, and governs the influences of Yang 陽 and Ho 和 (*i.e.* sunlight, spring, life, harmony, the eastern heavens, etc). He rules in the East, and is also entitled Lord King of the East 東王公." This being is represented as the male patriarch of the genii and as husband of Si Wang Mu q.v., the queen of the immortal tribe. It appears probable that the original conception of such a personage arose from the desire to find a mate for the mystic female divinity, whose name occurs in the earliest of Chinese traditions, whilst round the pair there eventually became grouped a crowd of fanciful attributes, borrowed most probably from Indian sources, and arranged in imitation of the legends relating to Indra and his consort.

509.—Muh Lan 木蘭. A heroine famous for her filial devotion and masculine courage. It is related of her that her father, when summoned in the time of the Liang dynasty, about A.D. 500, to his post as a soldier upon the frontier, was suffering under grievous sickness; whereupon Muh Lan, in order to save her parent from distress or punishment, donned his military garb and personated him in the ranks of the army, where she served for twelve years without betraying the secret of her sex.

510.—Mu Mu 嫫母. According to legendary history, the fourth in rank among the wives of the Emperor Hwang Ti,—a wise though ill-favoured woman, who ruled the imperial household with great sagacity.

511.—Muh Wang of Chow 周穆王. *D.* B.C. 947. The fifth sovereign of the Chow dynasty,—ascended the throne B.C. 1001. His reign is celebrated through traditions which relate incidents of the

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intercourse with the West and the vast journeys undertaken by this adventurous monarch. It is recorded that he conducted great campaigns against the rebellious barbarian tribes on his southern and western frontiers, and was driven by his charioteer Tsao Fu, with his 八駿馬 eight famous horses "wherever wheel-ruts ran and the hoofs of horses had trodden." The *Annals of the Bamboo Books* relate that in his 17th year he headed an expedition to Mount Kw'ên-lun q.v., and visited Si Wang Mu q.v. (Cf. L.C. III., proleg., p. 150), and this tradition has been amplified in the mystical treatise of Lieh Tsze into an imaginative description of the revels with which the Queen of the Genii entertained her imperial visitor. A fabulous narrative of the journeys of Muh Wang, entitled 穆天子傳, is believed to date from the second or third century B.C. Cf. W.N., p. 153.

512.—Nan Ki Fu-jên 南極夫人. The Lady of the extremity of the South—the fourth among the fairy daughters of Si Wang Mu.

513.—Nan Ko Chê Mêng 南柯之夢. A dream,—the "baseless fabric of a vision," in allusion to a celebrated historiette of the T'ang dynasty, by Li Kung-tso 李公佐. In this tale it is narrated that a certain military reveller, named Ch'un-yü Fên 淳于棼, who was accustomed to take his potations under the shade of a spreading *hwai* tree 大古槐樹, fell asleep in his cups one day and dreamt that he was waited upon by supernatural beings who besought him to proceed with them to the country of their king. Leading him through a cave below the tree, these messengers introduced him to scenes of regal splendour in a land the name of which was 槐安國. The king of this country entertained him royally and made him governor of his province of Nan Ko (*lit.* south branch), where he lived for many years. On awaking, the dreamer found that he had compressed these imaginary experiences within the space of a few moments; but on inspecting the interior of the tree an ant's nest was found in a hollow of the trunk with a gallery leading to a branch of the tree on the south, shewing a singular correspondence with the events of his dream.

514.—Nan Tsze 南子. A meretricious contemporary of Confucius,—sister of Ch'ao 朝, a noble of the State of Sung, with whom she had an incestuous connection. She became the wife of the Duke of

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Wei 魏公, and Confucius, when sojourning in that State toward the close of his career, was blamed by his disciple Tsze Lu for permitting himself to be seen in her company. Cf. L.C., I., 57.

515.—Ni Hêng 禰衡, * 正平. Second century A.D. An erratic and impracticable philosopher, highly esteemed by K'ung Yung, who brought him to the notice of Ts'ao Ts'ao during the latter's regency. He spurned, however, the offers made him of official employment, and delighting chiefly in music, asked and obtained the post of chief drummer at the State banquets. On one occasion of special solemnity, when called upon to doff his usual attire and appear in a different garb, he complied with the order by stripping himself naked, and in this condition gravely performed on the instrument confided to his charge. After passing from the employ of one patron to another, the half-stoic half-buffoon was at length put to death by a grandee whom he had annoyed by impertinence.

516.—Nien Kêng-yao 年羹堯. *B. circâ*, A.D. 1665, *D.* A.D. 1726. A high official during the reigns K'ang-hi and Yung-chêng. Was successively Imperial Commissioner, Governor of Hu-nan, and Viceroy of Sze-ch'wan. Although highly esteemed by the emperor K'ang-hi, he fell into disgrace early in the ensuing reign, and charges were brought against him of harbouring rebellious designs, in proof of which he was accused of amassing treasure and munitions of war. He was accordingly seized and put to death as a traitor.

517.—Ning T'si 甯戚. Seventh century B.C. A poor but sagacious philosopher of the State of Wei 衛, who was compelled by necessity to earn his bread as a waggoner. Driving his cart through the territory of Ts'i 齊 he chanced to stand feeding his oxen at a time when Duke Hwan passed by, and the prince was struck by the singular air with which he chanted a ballad as he carelessly drummed on the horns of one of his oxen. The Duke sent Kwan Chung q.v. to invite the humble wanderer to enter his employ—an offer which was joyfully accepted, and he rose to be one of the chief counsellors of State. It is narrated that Kwan Chung, puzzled by the enigmatical address with which Ning Ts'i received him, chanting the words 浩浩乎育育乎, sat brooding over the mystery as he sat at meat on his return home; but his perplexity was relieved by the acuteness of one of his handmaidens, who induced him to

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declare its cause, and who interpreted the obscure sentence by a reference to the Book of Odes. See 魚 Yü.

518.—Niu Lang 牛郎. See K'ien Niu.

519.—Niu Sien-K'êh 牛仙客. *D.* A.D. 742. An official famous principally through his connection with Li Lin-fu q.v. at the turning point of the reign of T'ang Hüan Tsung. Having distinguished himself by his careful administration of the province of Ho Si, the emperor proposed in A.D. 736 to his faithful counsellor Chang Kiu-ling that he should be raised to the Ministery of State. Chang Kiu-ling opposed this idea, but it was eagerly seconded by Li Lin-fu, who saw in it a means of ingratiating himself with the sovereign; and on his advice being accepted he was advanced to the coveted post of minister, in which he associated himself with Niu Sien-k'êh. The latter was created 豳國公 and remained contentedly till his death the tool of his wily colleague.

520.—No Cha 那吒 or Prince No Cha 哪吒太子, a minor deity, apparently borrowed by the Taoist mythologers from Indian sources, and made the subject of a fantastic legend, tinctured to a great extent by Buddhist traditions. He is worshipped, like the majority of the Taoist divinities, as a "stellar god" 星君, but is represented as having passed through an earthly career, assigned to the period in which the dynasty of Yin was overthrown by the founder of the Chow dynasty, (12th century B.C.). He is said to have been brought to birth in the shape of a "ball of flesh" by the wife of Li Tsing 李靖, a warrior of that period, and to have developed marvellous supernatural powers in the contests then pending; but this legend, popularized in the romance entitled 封神演義, is a travesty of the Buddhist version of his history, which represents him as the son of the god of the thunderbolt or *vajra*. According to the 諸神小記, when the supreme deity 玉皇帝 desired to bring the entire army of demons (魔, the Buddhist *maras*) to submission, he caused one of his attendant spirits to become incarnate as the third son of 托塔天王—the "pagoda-bearing god," corresponding to the Indian Vajrapâni, the jagged thunderbolt held in the hand of this deity being apparently mistaken by the Chinese for a pagoda, which in their drawings he is represented as wielding. When, but five days old, the child No Cha invaded the halls of the dragon-king of the Eastern sea and slew one of his

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dragon-warriors, incensed at which the dragon-king complained to the supreme deity, and the father of No Cha seized the child and put him to death in expiation. He afterwards supernaturally reäppeared, when he "cut off his flesh to make restitution to his mother, and dissevered his bones to return them to his father;" after which he took refuge in spirit beside the throne of Buddha, who gave him a new body, composed in its various parts of the stalk, leaves, flower, and fruit of the sacred lily, and confided to his charge the "wheel of the law" (the propagation of the Buddhist doctrine). He is at the same time represented as having been invested with eight arms, and the wheel of Buddha 法輪 is exchanged in the popular legends for two "fiery wheels" 火輪 upon which he is pictured as riding through the skies, bringing his mighty influence to bear upon the contests in which he was engaged. He is said to have had two brothers, 金吒 and 木吒, in whose names an astronomical tinge is also apparent.

521.—Nü Kwa 女媧. One of the line of mythical sovereigns, said to have been the sister and successor of Fuh-hi, B.C. 2738. A casual mention occurring in the writings of Chwang Tsze and Lieh Tsze is expanded in the 帝王世紀 of Hwang-fu Mi and similar works into the statement that Nü Kwa, also entitled Nü Hi 女希 had the body of a serpent and the head of an ox, and assisted her brother Fuh-hi in invocations to the gods, beside which she instituted the ordinances of marriage and thus regulated the relations of the sexes. An obscure legend of a different character represents Nü Kwa as having been the creator of human beings when earth first emerged from chaos. She (or he) "moulded yellow earth and made man." Cf. K. P. W., k. 9, p. 18. Sze-ma Chêng, in his introduction to the 史記, gives the following account of Nü Kwa:—"Fuh-hi was succeeded by Nü Kwa, who like him had the surname 風. Nü Kwa had the body of a serpent and a human head, with the virtuous endowments of a divine sage....Toward the end of her reign there was among the feudatory princes Kung Kung 共工, whose functions were the administration of punishment. Violent and ambitious, he became a rebel, and sought by the influence of Water to overcome that of Wood [under which Nü Kwa reigned]. He did battle with Chuh Yung, but was not victorious; whereon he struck with his head against the Imperfect Mountain 不周山 and brought it down. The

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pillars of Heaven were broken and the corners of Earth gave way. Hereupon Nü Kwa melted stones of the five colours to repair the Heavens, and cut off the feet of the tortoise to set upright the four extremities of Earth. Gathering the ashes of reeds she stopped the flooding waters, and thus rescued the land of Ki 冀州 (the early seat of the Chinese sovereignty)." Chinese commentators abandon all attempt at explaining the significance of these legends, but Chao Yi points out (K. Y. k. 19, p. 1) that there is not sufficient ground for maintaining that Nü Kwa was a female personage, as the traditional sound Nü may have been improperly represented by the character 女 on the subsequent invention of written symbols; and an ingenious attempt is also made to interpret the phrase 煉五色石以補天 by the suggestion that the character 補 may signify "to supply a deficiency" as well as "to repair," and that read in this sense the clause may mean that Nü Kwa supplemented the light or warmth of Heaven by the combustion of mineral substances.

522.—Nü Ying 女英. One of the two daughters of the emperor Yao. With her sister Ngo Hwang q.v. became the wife of the virtuous Shun.

523.—Ngan-k'i Shêng 安期生. One of the legendary Taoist patriarchs. According to the 高士傳 he passed a wandering life on the shores of the eastern (Yellow) Sea, where he hawked about drugs for sale, in the reign of She Hwang-ti B.C. 221, enjoying the reputation of having lived 1000 years. The great monarch himself summoned the itinerant sage to his presence, and conversed with him upon the mysteries of Tao in an interview which lasted three days and nights. In taking leave of the emperor he bade his majesty look forward to a renewed meeting in the Isle of the Genii, (see P'êng Lai Shan). It was in consequence of this bidding that She Hwang-ti sent an expedition under Sü She and Lu Ngao qq.v. to search for the isles of the blest. Other traditions assert that Ngan-k'i Shêng encountered Li Shao-kün q.v., in the recesses of Mount Tai 泰山 and having cured him of sickness adopted him as his pupil in the mysteries of sublimation, and wandered in his company to all parts of the Empire. On reaching the Lo Fow mountains 羅浮山 in Kwang-tung, Ngan-k'i Shêng confined his diet to the stalks of the 菖蒲 or reeds growing in the water-courses, by which

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he finally became emancipated from the dross of earth, and ascending the summit of the White Cloud mountain 白雲山 he mounted to heaven before the eyes of his companion.

524.—Ngan Lo Kung Chu 安樂公主. A daughter of T'ang Chung Tsung, who, with her sister the Princess T'ai P'ing 太平公主 was permitted, in A.D. 706, by that monarch to engross the entire direction of State affairs. She accumulated vast resources by the sale of offices and of pardons, and gathered a strong body of adherents, whom she raised to various positions of dignity. Married, in the first place, to a relative of the Empress Wu (see Wu How) named 武崇訓, who was executed shortly after their union under a charge of treason, she cast, after some years, a favourable eye upon his brother 武延秀, and married him in A.D. 711, after having conspired with the Empress Wei to overthrow the dynasty, and having been privy to the murder of her father by this ambitious woman. She fell a victim at length, to the reaction headed by Prince Lung Ki, (see Ming Hwang), who, after triumphing over the Wei conspiracy, put herself with her husband and many of her partisans to death.

525.—Ngan Luh-shan 安祿山. *D.* A.D. 757. A military commander in the service of T'ang Hüan Tsung, whose favoured minion he became. He was of Turkish or Tartar descent, and originally named A-lo-shan 阿犖山, but on his mother's second marriage he adopted the surname of her husband. In 736 he was defeated in an expedition against the K'i-tan Tartars, and was sent for judgement to the capital, where Hüan Tsung, taking a fancy to the prisoner, pardoned him in despite of the advice and prognostications of Chang Kiu-ling. A few years later he was raised to high command and soon became the emperor's inseparable companion, sharing his revels with the beauteous concubine Yang Kwei-fei, who laughingly called him her son. In person he was of great stature, but remarkably obese, wth a countenance the vacancy of which served as a mask to hide a crafty and ambitious disposition. Placed at the head of a vast army for operations against the Turkish and Tartar nations on the northwest frontier, he at length disclosed his secret designs, and in 755 proclaimed his independence, and declared war upon his imperial patron. Forces were assembled against him in haste, and the capital was

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defended by the valiant generals Kwo Tsze-i, Li Kwang-pi, and Ko-shu-han; but meanwhile insurrection broke out on every side, the emperor was driven from his capital, and the ungrateful rebel was still in the full tide of success when he was assassinated by his son Ngan K'ing-sü 安慶緒, who feared lest the offspring of a favoured concubine should be allowed to supplant him in his heritage.

526.—Ngao Tsuh Ch'êng Ti 鼇足撐地. Supporting the earth with the feet of the Tortoise. See Nü Kwa. The *ngao* is said to be a "huge tortoise, which supports mountains on its back. It is 1000 *li* in circumference."

527.—Ngên Yung Yen 恩榮燕. The banquet given at Peking to the graduates who have passed the examination for the 進士 degree. See Luh Ming.

528.—Ngo Hwang 娥皇. Sister of Nü Ying, with whom she was given to the virtuous Shun to wife by her father, the Emperor Yao, in B.C. 2288. A pleasing tradition relates that the two sister-queens, having accompanied their lord on his journey to the South during which he died in the land of Ts'ang-wu 蒼梧, wept unceasingly as they bent over his tomb; and their tears falling on the stems of the bamboos around, became transformed into the spots which adorn the variegated species of this plant. The monarch's grave was near the river Siang, and hence the spotted bamboo is called 湘竹, and the two princesses have become deified under the title Siang Fu-jên q.v.

529.—Ow-yang Siu 歐陽修, * 永叔. A.D. 1017—1072. Celebrated among the foremost statesmen and scholars of the Sung dynasty. Was a colleague of Han K'i A.D. 1061 in the chief Ministery of State. With Sung K'i, composed the "New History" of the T'ang dynasty, which was substituted for the "Old History" by Sieh Kü-chêng, and was, in addition, author of the History of the Five Dynasties, together with numerous poetical and critical compositions. From his birthplace, is designated 廬陵氏. Can. as 文忠公.

530.—Ow-yang Sün 歐陽詢, * 信本. A.D. 557—645. A celebrated scholar and calligraphist. Was in early life a friend of the founder of the T'ang dynasty who, on acceding to the Imperial dignity,

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raised him to the position of Tutor to the heir apparent, with the title of 率更令. The style of characters he introduced was employed in some celebrated monumental inscriptions.

531.—Pa K'ow Wu Kia 八口無家. Met. The extreme of misery or want: a family of eight persons [mouths] without a home. The last emergency. Reference is here made to a passage in the writings of Mencius. Cf. L.C., II., p. 25.

532.—Pa-sze-pa 巴思巴. *D.* A.D. 1279. Bashpa, a Tibetan lama of the hereditary sect or priesthood of Ssakia, who became a confidential adviser of Kublai Khan during the latter's career of conquest in China. In A.D. 1260 he was named 國師 Preceptor or Hierarch of the State, and recognized as head of the Buddhist Church. In 1269 he constructed an alphabetic system for the Mongol language, which there first became committed to writing. In reward for his services he received the exalted title of 大寶法王 or Prince of the Great and Precious Law [of Buddha].

533.—Pan Piao 班彪, * 叔皮. A.D. 3.—54. A historical writer, but chiefly noted as father of the historian Pan Ku.

534.—Pan Ku 班固, * 孟堅. *D.* A.D. 92. Son of the preceding, whose historical labours he continued in early life, collecting the chronicles of the first or Western Han dynasty in succession to the great historiographer Sze-ma Ts'ien. His undertaking having been brought under the notice of the Emperor Ming Ti, the latter bestowed upon it his approval, and appointed the author to the post of imperial historiographer for the purpose of compiling his work from the archives of the State. (Cf. 玉海 K. 46.) Pan Ku was author also of a treatise displaying much historical and philosophical lore, which, from the name of the imperial library in which it was composed, he entiled 白虎通; but before his History was brought to completion he became involved in the overthrow of the party of Tow Hien q. v., and being cast into prison, died there. The emperor Ho Ti subsequently entrusted the unfinished work to Chao, Pan Ku's gifted sister, by whom it was concluded.

535.—Pan Chao 班昭, * 惠姜. Sister of the preceding Married in early life to the functionary Ts'ao Show 曹壽, but being

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left a widow by the latter's death she busied herself with literary labours, among the fruit of which was a work entitled "Lessons for the Female Sex," 女誡, which attained great celebrity. On her brother's death she was commanded by the Emperor to continue and complete his work. She is named also Ts'ao T'a Ku 曹大家, or the lady Ts'ao (*Kia* read as *Ku*), under which designation she was admitted after her widowhood into the palace as a lady-in-waiting to the Empress.

536.—Pan Ch'ao 班超, *仲升. A.D. 32—102. Younger brother of Pan Ku, and famous as a military commander. In early youth he manifested an ambition of great achievements, but owing to the poverty to which his family were reduced, he was compelled to earn money as a scribe for his mother's support. One day, laying down his pen 投筆, he burst forth with an irrepressible longing that he might be at the work of heroes, and earning, as he exclaimed, "like Chang Kien and Fu Kiai-tsze, the patent of an earldom with the sword," rather than to pass his life in the drudgery of a copyist. His relatives laughed him to scorn, but a soothsayer, on observing his physiognomy, predicted great things for his future, and he ere long succeeded in obtaining military employment. In A.D. 73 he was sent by the general Tow Ku q.v., on an embassy to the King of Shên-shên 鄯善, a small state of Turkestan, near the modern Pidjan. Here he signalized himself by attacking in his camp and putting to death an envoy who had been secretly despatched by the Khan of the Hiung-nu to influence the King of Shên-shên against the Chinese ambassador, and the result of this audacious action was, as he had anticipated, the complete intimidation of the petty Court, to whom he forebade further intercourse with the Hiung-nu. On his return to Court Pan Ch'ao was warmly applauded by the Emperor (Ming Ti), who again despatched him on an embassy to the important kingdom of Khoten 于闐, and for some years he remained as the guiding spirit of the half-warlike half-diplomatic relations between China and the kingdoms of Turkestan. On the death of Ming Ti, the Hiung-nu took advantage of a period of weakness and disorder to overrun, with their allies, the countries which had owned allegiance to China, but Pan Ch'ao, although called home by the Imperial council, acceded to the urgent requests of the Kings of Shên-shên and Khoten, and remained to support their independence against the

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Hiung-nu. In A.D. 80, he was placed at the head of a fresh expedition, with which he recovered the Imperial prestige, and in 88 he served under Tow Hien q.v., in the latter's victorious inroad upon the Hiung-nu. Between this period and the close of the century he carried the Imperial arms to the borders of the Caspian, sending one of his lieutenants, Kan Ying 甘英, it is said, on an embassy, (which was not carried into effect) to the Roman Empire; and at length in A.D. 102, feeling himself worn out with age, he requested permission to return and lay his bones in his native country. He died shortly after reaching China. Was ennobled as 定遠侯.

537.—Pan Ma 班馬. Sc. Pan Ku and Sze-ma Ts'ien, the two founders of the art of historiography.

538.—Pan Tsieh-yü 班婕妤. A lady of the seraglio (*tsieh-yü*) of Han Ch'êng Ti, and an attached adherent of the Empress Hü 許后, whose downfall she shared B.C. 18. She is noted for the bold reproof with which, while still enjoying the Imperial favour, she checked an inclination toward license on the Emperor's part, and the sagacity with which she defended herself against the accusations of using magic arts levelled against her by her successful rival Chao Fei-yen.

539.—Pao Ch'êng 包拯. *希仁. *D.* A.D. 1062. A celebrated statesman and scholar, renowned by the integrity of his conduct while holding sundry provincial offices and ministerial positions.

540.—Pao Shuh-ya 鮑叔牙. Minister of Hwan Kung of Ts'i q.v. B.C. 686, in which capacity he became the patron of his friend the celebrated Kwan Chung q.v.

541.—Pao Sze 褒姒. The favourite consort of Yeo Wang of the Chow dynasty, B.C. 781—771. It is related of her that having fallen into a melancholy mood, she could not be induced to smile until it was suggested that for her diversion, the feudatory princes should be summoned to the capital by a false alarm. Hereupon the beacons were lighted, and the great vassals hurried with their forces to the rescue, when, at sight of their embarrassment and surprise, the favourite's depression vanished in an outburst of laughter. She is also reputed to have declared that nothing would relieve her ennui but the sound of rending silken fabrics; and in

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this whim her imperial consort also indulged her at a vast expenditure. Ere long, the capital being threatened in earnest, the beacon-fires were once more lighted, but this time no heed was given to the signal, and the barbarian hordes triumphed over the undefended sovereign, who, with his unhappy favourite, fell into their hands and perished.

542.—Pêh I 伯夷. (1) The Baron I, one of the nine Ministers of Shun, B.C. 2255. He filled the office of 秩宗 or arranger of the Ancestral Temple. Cf. L.C., III., p. 47.

543.—Pêh I 伯夷. (2) Named Yün 允. One of the celebrated pair of brothers, renowned for stern integrity and unflinching faithfulness. With his brother Shuh Ts'i (named Che 致) flourished, according to legendary history, toward the close of the 12th century B.C., in the small state of Ku Chuh (forming part of modern Chih-li) of which their father was prince 孤竹君. The prince desired to make the younger brother, Shuh Ts'i, his successor, but the latter refused to deprive the first-born of his heritage, and on his father's death fled from the principality after vainly endeavouring to induce his brother to accept the heirship. Pêh I, declaring that he would not run counter to his father's will, also withdraw, and, leaving the throne to a third brother, retired with Shuh Ts'i to a life of obscurity. The brothers emerged from their retreat in their old age to seek an abiding place with Ch'ang, the chief of the West (see Si Peh), but, on reaching his domain, they found that his death had taken place, and that his son, having overthrown the dynasty of Yin, was proclaimed emperor, as founder of the house of Chow. Deeply grieved, and refusing to change their allegiance, they declared that they would not support their life with the "grain of Chow," and, retiring into the recesses of Mount Show Yang 首陽 (in modern Shense), they subsisted for a time by gathering wild seeds 采薇 until death removed them from the world (S. K., k. 61). Both Confucius and Mencius extolled their steadfast purity of mind. Cf. L.C., I., p. 45.

544.—Peh K'i 白起. *D.* B.C. 257. A celebrated commander of the State of Ts'in, and leader in many memorable campaigns, commencing with B.C. 293, when he fought against a confederate attack upon the territories of Ts'in. In B.C. 280 he defeated the armies of Chao 趙, and received in reward the title 武安君, with the fief of Wu Ngan. In

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B.C. 260 he utterly defeated the forces of Chao, and is said to have put to death 400,000 troops, after receiving their surrender. The number of his victims is even stated at a larger amount, and the deed is classed with that of Hiang Tsi, q. v. who perpetrated half a century later a similar butchery. Notwithstanding his eminent services, he fell into disfavour with Prince Hi 昭 the ruler of Ts'in, who cast him into prison B.C. 257, where he committed suicide.

545.—Peh K'in 伯禽. *D.* B.C. 1063. Eldest son of the Duke of Chow (see Chow Kung), who invested him in B.C. 1115 with the fief of Lu 魯, which had been originally conferred upon himself by his brother Wu Wang. He established his residence at K'üh Fow, 曲阜 in modern Shan-tung, which thus became the nucleus of the most ancient and distinguished among the feudal states owning allegiance to the house of Chow.

546.—Peh Kü-yih 白居易 * 樂天. A.D. 772—846. One of the most famous among the poets of the T'ang dynasty. Held also various high offices, among them that of governor of the modern Hang-chow, where he constructed one of the great embankments of the beautiful Si Hu 西湖 Lake. This is still known, from his name, as the 白隄. His verses resemble in their character those of Li Peh, and, like the latter, he was enthusiastic in praises of the winecup.

547.—Peh-li Hi 百里傒. 7th century B.C. Celebrated as a wise counsellor of Duke Muh of Ts'in 秦穆公. Originally a minister of the petty prince of Yu 虞君, he became a fugitive when upwards of seventy years old, circâ B.C. 655, on the downfall of his master occurring through an unwise course of policy against which he had felt himself powerless to struggle. He fell into the hands of the men of Ts'u, from whom, knowing his worth, Duke Muh of Ts'in ransomed him at the price of five ram's skins 五羖羊皮, offering no higher ransom lest the captors should deem their prize too valuable. Having been made Minister of State he aided the Duke with counsels so prudent as greatly to further the interests of Ts'in. During one of the episodes of his early life, Peh-li Hi had employed himself as a herdsman, and hence the legend referred to by Mencius. Cf. L.C., II., p. 242. Cf. S.K., k. 5.

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548.—Peh Liang T'ai 栢梁臺. A palace erected by Han Wu Ti, B.C. 115, for the prosecution of his favourite studies in astrology and magic. It is said that its beams were of cedar (whence its designation) and that the scent of the wood was perceptible at a distance of many miles. Literary gatherings of eminent scholars were held in this palace, but it was destroyed by fire after a brief existence in B.C. 104.

549.—Peh Yen 伯顏. *D.* A.D. 1294. Bayan, a Mongol noble and general, eventually chief Minister, of Kublai Khan, and the principal instrument in effecting the *latter's* conquest of China. Having carried the Tartar arms to the banks of the Yang-tsze, he crossed that river in 1274, and capturing Ngow Chow (the modern Wu-ch'ang Fu in Hupeh), he turned eastward to attack the remaining strongholds of the Sung dynasty. His victorious campaigns were in general signalised by politic leniency toward the conquered Chinese, but, angered by the stubborn resistance he met with at Ch'ang-chow 常州 (in modern Kiang-su) in A.D. 1275, he gave unusual license to his soldiery when the city was at length taken by storm, and suffered the entire population to be put to the sword. In the following year Hang-chow (the Kin-sai 京師 of Marco Polo) surrendered to him, and the imperial court fell into his hands, the emperor alone having sought safety in flight, and a few years more sufficed for the complete subjugation of the Empire.

550.—Peh Yih K'ao 伯邑考. Eldest son of Ch'ang, the "chief of the West," see Si Peh; but set aside in favour of his younger brother Fa, who became founder of the Chow dynasty.

551.—Pien Ho 卞和. 8th century B.C. A man of the State of Ts'u, who discovered a block of jadestone in the mountains of King Shan and hastened to present it to his sovereign. The stone was declared not to be genuine, and its finder was sentenced to be deprived of his right foot, as an impostor. On the accession of the next sovereign, he again presented the gem, but it was once more rejected, and his left foot was chopped off. When a third sovereign came to the Throne, Pien Ho wept at his gate; and on being asked his reason he answered that he wept, not on account of his own mutilation, but because a true gem had been rejected as fictitious, and a loyal subject branded as a deceiver. The Prince hereupon caused a lapidary to test the stone, when it was found to be a jade-

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stone of the purest water. It received the designation 和氏之璧, and its finder was offered a title of nobility as 零陽侯, but he declined the honour. From the above legend comes the proverbial expression 有眼不識荊山玉—having eyes, yet not recognising the jadestone of King Shan. See No. 393.

552.—Pi Kan 比干. A relative of the tyrant Chow-sin, with whose downfall the dynasty of Shang was ended, B.C. 1123. Pi Kan is alleged to have remonstrated with the imperial debauchee, who, in mockery of his warnings, exclaimed: "They say that a Sage has seven orifices in his heart—let us see if this is the case with Pi Kan!" and hereupon, to the delight of his infamous consort Ta Ki, he ordered his kinsman to be put to death and the heart, torn from his body, to be laid before him. When the tyrant was overthrown by the arms of Wu Wang, the deliverer "raised a tumulus over the grave" of Pi Kan. Cf. L.C., III., p. 315.

553.—Pien Ts'iao 扁鵲. (1) The designation attributed to one of the physicians of Hwang Ti B.C. 2697. (2). The title given to a famous physician who is said to have flourished in the State of Chao about the sixth centruy B.C. His name was Ts'in Yüeh-jên 秦越人, and he is said to have been the keeper of a hostelry, where one day a sage possessed of magic powers called Ch'ang Sang Kün 長桑君 took up his abode. The latter, recognizing unusual qualities in his entertainer, instructed him in the mystic art of healing. In the investigation of his art he dissected the human frame, and gained a knowledge of its internal parts, and of the channels by which the blood is conducted through the body. The theory of the pulses is derived from his discoveries. Cf. S. K., k. 105. According to other versions, he was one of three brothers, all of whom were skilled in different departments of the healing art. Having taken up his abode in the State of 盧 he is also called 盧醫 or the Leech of Lu.

554.—Pu K'ung 不空. *D.* A.D. 774. A Singhalese Buddhist, whose name (Amôgha, *lit.* not hollow) was rendered into Chinese by the above characters. He came to China in A.D. 733, and was held in high veneration at the the court of successive sovereigns of the T'ang dynasty. Under his influence the Tantaa doctrines, dealing with talismanic forms and professions of supernatural power, first gained currency in China. Cf. E. H., p. 8.

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555.—Puh Shang 卜商 * 子夏. *B.* B.C. 507. One of the disciples of Confucius, whose doctrines, after the sage's death, he aided in transmitting to posterity through his own pupils. He lived to a great age, and is said to have lost his sight by weeping for the death of his son.

556.—P'an Fei 潘妃. A concubine of Tung Hwên How, the last of the sovereigns of the Ts'i dynasty, A.D. 501. She is celebrated for her beauty and grace, and it is related of her (but on untrustworthy grounds) that the practice of artificially cramping the feet was introduced under her auspices. See Yao Niang. Her imperial lover is said to have uttered one day, when gazing at her performances in the dance upon a platform ornamented with golden lilies the rapturous expression: "Every footstep makes a lily grow!" and hence the term 金蓮, metaphorically used for the feet of women! is said to have taken its rise. In allusion to the same tradition, the expression 蓮鈎 (lily hook) is also applied in celebrating this charm of woman-kind.

557.—P'an Fu-jen 潘夫人. The lady P'an, whose father, an enemy of Sun K'üan, founder of Wu (see No. 632), had been condemned to death, became in consequence immured in the prince's weaving-halls, where her beauty attracted universal admiration. The ruler of Wu, hearing of her loveliness, ordered her portrait to be painted for his inspection, whereupon the virtuous lady, in order to avoid attracting his regard, resorted to starvation with the design of impairing her good looks. So beautiful did she remain, nevertheless, that the prince, on perceiving the portrait brought to him, struck the table with his amber sceptre 以琥珀如意撫案, exclaiming: "This is indeed a goddess!" and raised the lady to a position of high favour in his seraglio. (K. S. L. and 拾遺記 K. S.)

558.—Pan Ku 盤古. A mythical being, alleged by the later compilers of legendary history to have been the first development out of chaos. It is said in the 路史 that "when the great first principle had given birth to the two primary forms, and these had produced the four secondary figures, the latter underwent transformations and evolutions, whence the natural objects depending from their respective influences came abundantly into being. The first who came forth to rule the world was named P'an Ku, and he was also called the 'Undeveloped and Unen-

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lightened' [*i.e.* the Embryo] 渾敦氏." The philosophical writers of the Sung dynasty are not ashamed to adopt the legend of P'an Ku, while admitting that the early historians, including Sze-ma Ts'ien, say nothing of his existence. Thus Hu Jên-chung remarks: "P'an Ku came into being in the great Waste—his beginning is unknown. He understood the ways of Heaven and Earth, and comprehended the permutations of the two principles of Nature, and he became the chief and prince of the Three Powers 三才. Hereupon development began from chaos." Another writer declares that Heaven was his father and Earth his mother. and that he was consequently named 天子, the Son of Heaven. (F. K., k. I.). The cosmogonists have improved upon this representation of a First Being with marvellous additional embellishments. P'an Ku, it is said, gave birth in dying to the existing material universe. His breath was transmuted into the wind and the clouds, his voice into thunder, his left eye into the Sun, and his right into the Moon; his four limbs and five extremities into the four quarters of the globe and the five great mountains, his blood into the rivers, his muscles and veins into the strata of the earth, his flesh into the soil, his hair and beard into the constellations, his skin and the hairs thereon into plants and trees, his teeth and bones into the metals, his marrow into pearls and precious stones, the sweat of his body into rain, and the parasites upon him, impregnated by the wind, into the human species. (Cf. 元氣論 in K. P. W., k. 9). Other legends relate that he had the head of a dragon and a serpent's body, and that by breathing he caused the wind, by opening his eyes he created Day, &c., &c.

559.—P'ÊNG LAI SHAN 蓬萊山. One of the three Isles of the genii 三仙山 or Fortunate Islands, which it was believed under the Ts'in dynasty, 3rd century B.C., were to be found in the Eastern Sea, opposite to the coast of China. The names 防丘 and 雲來 were also given to this island, its neighbours being respectively called Fang Chang and Ying Chow. They are all inhabited by genii, whose lustrous forms are nourished upon the gems which lie scattered upon their shores, or with the fountain of life (see Ying Chow) which flows perennially for their enjoyment. Ts'in She Hwang-ti despatched an expedition in search of these abodes of bliss. See Sü She.

560.—P'ÊNG NIAO 鵬鳥. A fabulous bird, declared in the

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mystical writings of Chwang Tsze to be of monstrous size, with wings like the clouds of heaven, with which at every swoop it speeds upwards a distance of 3000 *li*. Chwang Tsze also asserts that it comes into being by metamorphosis from the Kwên fish 鯤, a monster of the deep. The flight of this fabulous bird is made symbolical of rapid advancement in study, as indicated in the phrase: 丨飛萬里.

581.—P'êng Tsu 彭祖. A mythical being, who is reputed to have attained a fabulous longevity. According to the 列仙傳 his surname was Ts'ien 籛, and his name K'êng 鏗. He was a great grandson of the ancient emperor Chwan Hü, and had attained the age of 767 years when the Yin dynasty came to an end (B.C. 1123). He is described in terms applicable to the Taoist seekers after longevity in later ages, and is said—like them—to have nourished himself upon the powder of mother-o'-pearl and similar substances. He is said to have declared to a disciple that he had been left an orphan at the age of three, and owing to an incursion of the Dog Barbarians 犬戎 had wandered in the western regions for more than one hundred years, etc., etc. According to another legend he owed his title P'êng Tsu or the Patriarch of P'êng to the fief of 彭城 bestowed upon him by the Emperor Yao, to whom he presented a "bowl of pheasant-broth." He is reputed to have disappeared into the West, and is by some regarded as one of the incarnations of Lao Tsze. According to Taoist legends, he had two sons, named respectively 武 and 夷, who retired to a hermit life in the mountains of modern Fukien, which derive from them their name of 丨丨山.

582.—P'in Ki Sze Ch'ên 牝雞司晨. Met. for female rule or "petticoat government." Lit. The hen announces dawn [in lieu of the cock]. Allusion is here made to the speech of Wu Wang, who declared to his followers: "The ancients have said. 'The hen does not announce the morning. The crowing of a hen indicates the subversion of a family'" 丨丨之晨。惟家之索. Cf. L.C., III., p. 302.

583.—P'ing Yüan Kün 平原君. *D.* B.C. 250.. Prince of P'ing Yüan,—the title conferred upon Chao Shêng 趙勝, younger brother of the reigning sovereign of the State of Chao. He took a leading part in the struggles which preceded the final triumph of the house of

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Ts'in over the feudal States, and was repeatedly at the head of warlike and diplomatic combinations formed with a view to resistance against the encroaching invader. He is one of the Four Leaders 四豪 of the period; and like his contemporaries was at the head of a large band of trusty retainers. To gratify the resentment of one of these, a humpback, he put to death a favourite concubine who had laughed at the deformity.

584.—P'EI TU 裴度, * 中立. *D.* A.D. 839. A celebrated statesman of the later period of the T'ang dynasty. Ennobled as 晉國公 for distinguished military services. Can. as 文忠.

585.—P'EI YIN 裴駰. *B.* circâ, A.D. 430. A man of letters and one of the principal commentators of the 史記. His father P'ei Sung-che 松之 (*D.* A.D. 451) was distinguished as a public functionary and historical writer; and his son, P'ei Tsze-yeh 子野 also became celebrated circâ A.D. 500 in the same walk of literature.

586.—P'U-SA MAN 菩薩蠻. The name given to a musical drama performed at the court of T'ang Hüan Tsung (Ming Hwang) and subsequently used to designate a class of musical airs. The last character is often, but wrongly, written 蠻. The term is explained with reference to the fanciful head dress worn by the performers, resembling the decorations attributed to the *p'u-sa* (boddhisâttwas) of the Buddhist pantheon.

587.—P'U SUNG-LING 蒲松齡, * 留仙. A native of Shantung during the seventeenth century, who although a profound scholar, rose to no higher office than that of a petty director of education. Solacing his disappointed ambition in literary pursuits, he composed, circâ A.D. 1710, a collection of marvellous legends, which, under the title 聊齋誌異 have gained great celebrity by their contents and style.

588.—SANG YÜ 桑榆. Met. for the "evening of life," borrowed from the assertion of Hwai Nan Tsze that the spot at which the sun descends in its daily course is so named. See Jih.

589.—SI LING SHE 西陵氏. The designation of Lui Tsu, empress (元妃) of Hwang Ti, B.C. 2697. Si Ling is said to have been her birthplace. She is said to have taught the art of rearing the silkworm to the people, and she is consequently deified and worshipped under the title 先蠶.

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570.—Si Pêh 西伯. B.C. 1231—1135. The chief of the West—the title borne during life by Ch'ang 昌, duke of Chow, afterwards can. as 文王 and recognized as virtual founder of the Chow dynasty. He was hereditary chieftain of the principality of K'i 岐 (in the territory of modern Shen-si. See No. 666). Succeeding to his father's throne in B.C. 1169, the duke of Chow manifested himself as a pattern of princely virtues, and was resorted to by multitudes who eagerly enrolled themselves among his subjects. In B.C. 1144 he was denounced by Hu, the *how* or earl of Ts'ung 崇侯虎 to Chow Sin, the debauched tyrant then seated on the throne of the Yin dynasty, as dangerous to the latter's power, whereupon Chow Sin seized him and cast him into prison at Yew Li 羑里. Here during two years he remained in durance, occupying his leisure in composing an arrangement of the symbols of the 易 or Book of Changes. The people lamented his misfortunes, and prevailed upon the tyrant to release him by obtaining for Chow Sin a lovely concubine from 有莘 and horses from the barbarous tribes of the West 驪戎. Chow Sin, on setting him at liberty, gave him a commission to make war upon the frontier tribes, but paid no heed to the remonstrances with which the Chief of the West sought to turn him from his course of licentiousness and cruelty. Dying on the verge of 100, the chieftain bequeathed his title and the command of his forces to his son Fa, by whom Chow Sin was overthrown. See Wu Wang.

571.—Si She 西施 or Si Tsze 西子. The *ne plus ultra* of loveliness in Chinese tradition. She was, it is narrated, the daughter of humble parents at 苧蘿 in the kingdom of Yüeh 越, during the 5th century B.C., and gained her livelihood in washing silk, or, according to another account, in selling firewood; but, a report of her consummate beauty having reached the ears of the Prince of Yüeh, through his counsellor Fan Li q.v., he saw in this circumstance a hope of achieving the destruction of his victorious rival the Prince of Wu—see Fu Ch'a; and causing Si She to be trained in all the accomplishments of her sex and dressed in gorgeous apparel, he sent the fatal beauty as a gift to the prince whom he desired to ruin. His stratagem was successful, and Fu Ch'a, abandoning himself to lustful dalliance, was ere long defeated and crushed by his wily neighbour. It is said of Si She, that thinking her beauty was

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enhanced by an air of melancholy, she was used to knit her brows as though in pain, and this device, adding, as it did, to her attractiveness, was copied by all the rival beauties who vainly sought to equal her in charms.

572.—Si Wang Mu 西王母. The Western Royal Mother, or King *Mu* (Mother) of the West—a fabulous being of the female sex, dwelling upon Mount Kw'ên-lun at the head of the troops of genii, and holding from time to time intercourse with favoured imperial votaries. Such is the legend which has grown up in the course of ages from the slender basis afforded by the occurrence of the name 西王母 in very early traditions. The apochryphal 周書 or Books of Chow, which probably date from some centuries before the Christian era, contain an assertion that the emperor Muh (see Muh Wang), in his famous journeyings (B.C. 985) was entertained by Si Wang Mu at the Lake of Gems in the West; and a similar statement occurs in the Annals of the Bamboo Books. (Cf. L C., III., proleg., p. 150). An obscure reference to Si Wang Mu is also to be found in the *Shan Hai King;* and upon these ancient notices the philosopher Lieh Tsze based, in the 5th century B.C., a fanciful and perhaps allegorical tale of the entertainment with which King Muh was honoured and enthralled by the supernatural being. In later ages, the superstitious vagaries of Han Wu Ti gave rise to innumerable fables respecting the alleged visits paid to that monarch by Si Wang Mu and her fairy troop; and the imagination of the Taoist writers of the ensuing centuries was exercised in glowing descriptions of the magnificence of her mountain-palace. (See Kw'ên-lun). Here, by the borders of the Lake of Gems 瑤池 grows the peachtree of the genii 仙桃. (See T'ao), whose fruit confers the gift of immortality, which the goddess bestows upon the favoured beings admitted to her presence; and hence she despatches the azure winged birds (see Ts'ing Niao) who serve (like the doves of Venus) as her attendants and messengers. In process of time a consort was found for her in the person of Tung Wang Kung 東王公 (see Muh Kung), the Eastern King Lord (or Father), whose name is designed in obvious imitation of her own, and who appears to owe many of his attributes to the Hindoo legends respecting Indra. By the time of the Sung dynasty, (10th century A.D.), a highly mystical doctrine respecting the pair, represented as the first created and creative results of the powers of nature

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in their primary process of development was elaborated in the 廣記. The more sober research of modern writers leads to the suggestion that Wang Mu was the name either of a region or of a sovereign in the ancient West. (Cf. K. Y., k. 34). See Tung Shwang Ch'êng, Ts'ing Niao, and Yü Nü.

578.—Si Yüan 西苑. The park or forest of pleasure laid out by Sui Yang Ti. It was 200 *li* in circuit, and "exhausted the utmost degrees of splendour and beauty." When the foliage became decayed and fell it was replaced upon the trees by leaves of silk. Here the imperial debauchee was accustomed to ride on moonlit nights, accompanied by a cavalcade of thousands of the inmates of his seraglio.

574.—Siang 象. The unrighteous brother of the great and virtuous Shun q. v.

575.—Siang 襄 or She Siang 師 乙. The "music master" renowned as having given instruction to Confucius. Cf. L. C., I, proleg. p. 63.

576.—Siang Fu jên 湘夫人. The lady [or ladies] of the river Siang, popularly identified with Nü Ying and Ngo Hwang, qq. v. the empresses of Shun. It is related in the S. K. that in B.C. 219 She Hwang-ti, when making the tour of his empire, met with a shrine near the Pung-t'ing Lake at which a deity named Siang Kün 湘君 was worshipped, and in answer to his inquiry he was informed that this was a designation of the consort of Shun. Modern commentators incline to the belief that Siang Kün was worshipped rather as the tutelary god of the river Siang, and the *Fu Jên* as his female consort, without any connection originally with the ladies of Shun.

577.—Siao Hien 蕭顯 *景陽. A.D. 489—537. A kinsman of the Imperial lineage of the Ts'i and Liang dynasties. Author of the history of the Southern branch of the Ts'i dynasty, A.D. 479—501.

578.—Siao Ho 蕭何. *D.* B.C. 193. One of the adherents of Liu Pang q. v. in his struggle for the Empire, and subsequently one of his chief Ministers. He is renowned by the care he displayed on the capture of Hien Yang, the seat of government of the Ts'in dynasty, in searching out and rescuing from destruction the official archives, by the preservation of which he averted much calamitous disorder. The transfer of the im-

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perial residence to Ch'ang-ngan, was effected by his advice, as a means of breaking the more readily with the traditions of the hated dynasty which the house of Han supplanted. He became chief Minister of State, 相國, and was ennobled as 鄧侯.

579.—Siao Man 小蠻. The name of one of the hand-maidens of the poet Pêh Kü-yih, who celebrated her slender waist in the following line: 楊柳 | | 腰, — "willow-like, the waist of Siao Man." The poet also gave the same fanciful name to a drinking-goblet, and hence the designation has passed into poetical usage as a synonym for the wine-cup.

580.—Siao She 蕭史. A personage possessing marvellous skill in performing upon the flute (whence the title by which alone he is mentioned). Duke Muh of Ts'in (6th century B.C.) gave him his daughter Lung Yü 弄玉 to wife, and he instructed her in the practice of his own favourite art. The harmony they together practised "drew phœnixes from the skies." Eventually, husband and wife were caught up to heaven, the one by a dragon and the other by a phœnix. (列仙傳).

581.—Sieh 契. One of the nine Ministers of Shun, a half-brother and colleague of K'i.—See Tsi. Cf. L. C., III., p. 43.

582.—Sieh Jên-kwei 薛仁貴. Seventh century A.D. A general of the T'ang dynasty, employed as commander of an army sent against the Tibetans in A.D. 670, where he was defeated with great loss. In 682, he successfully repelled an invasion on the part of the T'u-küeh.

583.—Sieh Kü-chêng 薛居正 * 子平. A.D. 912—981. A historical writer. Author of the "Older" History of the T'ang dynasty.

584.—Sieh Ngan 謝安, * 安石. A.D. 320—385. A celebrated statesman and man of letters. Although a member of a distinguished family of public servants, he manifested in early life no inclination to take office, and reached the age of forty without consenting to emerge from a private station. Yielding at length to the importunity of his wife, he accepted an official post, and rapidly advanced to the discharge of the highest functions of State under the reign of Tsin Hiao Wu Ti. In the midst of the cares of office he constantly preserved a kindly and equable disposition, and by his undisguised preference for a life

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of ease and elegant recreation he earned the sobriquet of 風流宰相 —the Prime Minister of enjoyment. It is related of him that at the time when the capital was menaced by the advancing forces of Fu Kien q.v., he sat one day over a game of chess with a friend, when a despatch was handed to him, which he calmly read and then continued the game. On being asked what was the news he replied: "It is merely an announcement that my young people have beaten the enemy." The intelligence was in fact that of the decisive rout of the invaders by the army under his brother Sieh She and his nephew Sieh Hüan. Only when retired within the seclusion of his private apartments did he give himself up to an outburst of joy.

585.—Sieh T'ao 薛濤. A celebrated courtesan of Shuh (the modern Sze-ch'wan), during the 9th century A.D. Excelling as a female wit and versewriter, her name was given by her admirers to the ornamented paper on which the productions of her pen were inscribed; and hence 薛濤箋, has become a synonym for note-paper adorned with fanciful designs.

586.—Sin Ling Kün 信陵君. *D.* B.C. 244. The feudal title conferred upon Prince Wu-ki of the State of Wei 魏公子無忌, one of the leaders in the contests which preceded the triumph of the dynasty of Ts'in. He is one of the 四豪 or Four Chieftains of this epoch, and like his compeers maintained a large host of warlike adherents at his beck. In early life his love of equity was highly praised, and was manifested, according to a pleasing legend, in singling out and slaying a hawk which had killed a dove that had taken refuge from pursuit in his chamber. Toward the end of his career he retired in disgust from war and politics, and his last years were passed in wild debauchey.

587.—Shan T'ao 山濤. * 巨源. *B.* circâ A.D. 206. *D.* circâ A.D. 285. A statesman under Liang Wu Ti, and distinguished by the patronage he extended to rising talent; but more famous still through his membership of the association called the Seven Worthies of the Bamboo Grove (see Chuh Lin).

588.—Shan-yü T'ai 單于臺. The Tower of the *Shan-yü* (Khan) of the Hiung-nu, situated to the north of the Great Wall, and

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proudly occupied by Han Wu Ti when, in the winter of B.C. 110, he indulged in an Imperial progress along the northern frontier of his dominions. He passed in review an army of 180,000 men at this spot, and sent a challenge to the Hiung-nu ruler to come forth and fight or tender his submission to the house of Han.

589.—Shang K'o-hi 尚可喜. *D.* A.D. 1676. A native of Liao-tung, who passed from the military service of the Ming dynasty A.D. 1635, into that of the encroaching Manchow Tartars. After the establishment of the latter in the sovereignty of China, he was created A.D. 1646, 平南王, or Prince Pacificator of the South, and carried the arms of the newly founded dynasty into the province of Kwangtung. In the spring of 1650, he laid siege to Canton, and took the city by storm after an investment of ten month's duration. He was hereupon appointed a feudatory of the Empire, with the title 藩王, (frontier-Prince), and continued until 1674 to govern Kwang-tung on this footing. The attempted rebellion of Wu San-kwei q.v., led to the abolition of his fief, and he received in lieu of it the more subordinate title of Viceroy. Notwithstanding all temptations, he remained unshaken in his loyalty, but the allurements held out by Wu San-kwei, succeeded in gaining over his eldest son (see below). On learning the latter's defection, the Viceroy committed suicide.

590.—Shang Che-sin 尚之信. *D.* A.D. 1680. Eldest son of the preceding. After revolting in 1676, he resumed his allegiance, and in 1677 was appointed successor to his father and confirmed in the title borne by the latter. He was, nevertheless, shortly afterwards denounced as a traitor, and in 1680 the imperial government found itself strong enough to strip him of his rank and authority, permitting him, as a special act of grace, to perish by his own hand. The vast wealth he had amassed by extortions and illegal levies was confiscated.

591.—Shang Kün 商君, or Shang Yang 鞅. See Wei Yang.

592.—Shang Lin Yüan 上林苑. The park or hunting-grounds within which She Hwang Ti built his celebrated palace A Fang Kung, near the city of Hien Yang. On the same site Han Wu Ti formed

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a vast pleasaunce, where, in B.C. 138, he assembled a concourse of scholars and poets who entertained him with their disquisitions and recitations.

593.—Shao Kung 召公. The duke of Shao. By this title Ki She 姬奭, a kinsman of Wu Wang, the founder of the Chow dynasty, is known in history. Wu Wang invested him with the principality of Yen 燕, comprising a portion of the present province of Chih-li. In virtue and wisdom he was a worthy rival of the great Chow Kung, with whom he is classed as one of the immortal patterns for all succeeding generations of rulers. The date of his death is assigned to B.C. 1053. See Kan T'ang. Cf. L.C., III., p. 421.

594.—Shao Yung 邵雍. * 堯夫. † 康節. A.D. 1011—1077. Called 邵子, or the Philosopher Shao. One of the famous schoolmen of the Sung dynasty. His most celebrated work was a commentary upon the Yih King, which was continued by his son Shao Peh-wên 邵伯溫. * 子文. A.D. 1037—1134.

595.—She Chao 史炤, * 子熙. 11th century A.D. A scholar of high repute, and author of one of the commentaries on Sze-ma Kwang's Mirror of History.

596.—She Chow 史籀. Reputed as the inventor of the ancient form of writing known as the 大篆 or Greater Seal character. The period at which he flourished is referred to the reign of Chow Süan Wang, (B.C. 827—782).

597.—She Hwang-ti 始皇帝. B.C. 259—210. The title assumed by Chêng 政, the great sovereign who founded a new and homogeneous empire on the ruins of the Chinese feudal system. Reputed as the son of Chwang Siang Wang, sovereign of Ts'in 秦 (see I Jên), but actually—according to a received tradition — the offspring of a prior union between the latter's consort and his Minister Lü Pu-wei q.v., he succeeded to the throne of Ts'in at the age of 13, in B.C. 247, and remained for some years under the tutelage of Lü Pu-wei. The latter actively pursued the aggressive policy directed against the remaining feudal States owning allegiance to the house of Chow, which had for many years been followed with growing success by the princes of Ts'in, and the career of conquest thus initiated was eagerly pursued by Prince Chêng after he had assumed the full control of his government. In B.C. 221, the

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26th year of his reign, he was enabled to declare himself sole master of the Chinese Empire, extending from the plains of Yen and Chao (the modern Ho-nan and Chih-li) to the banks of the Yang-tsze and the hills of Yüeh (the modern Chekiang), and from the lake of Tung-t'ing to the Eastern Sea. Wisely resolving to break with the traditions of the past, where experience shewed them to be inimical to progress and to substantial imperial control, he swept away the feudal institutions by means of which the sovereigns of Chow had divested themselves of the cares of government, and divided the Empire, including the vast extensions he had annexed toward the South, into 36 governments or provinces 郡, thus effecting a revolution which, after a lapse of 2000 years, history has seen repeated in Japan. At the same time he decreed a change in the imperial title, abolishing the practice of bestowing posthumous designations 諡法 upon each ruler in succession. Combining the appellations 皇 (sovereign) and 帝 (divine ruler or deity) which historical legends attributed to the Three *Hwang* and Five *Ti* of ancient times, he assumed the title She Hwang-ti (the First Hwang-ti), as his own unalterable designation, ordaining that his successors should be known as the Second, the Third, and so forth "even to the ten-thousandth generation." From this period, history records a life of restless activity on his part, becoming more and more marked by vast, ambitious undertakings (conquest of territory from the Hiung-nu, erection of the Great Wall, etc. See Mêng T'ien), and deeply tinged by superstition. (See Sü She). In B.C. 213, at the instance of his minister Li Sze q.v., he issued an order for the destruction of the ancient literary records, failure to comply with which was punished in the following year by the execution of some hundreds of the impracticable *literati*. Impressed, it is related, with a prophecy which was repeated to him, that his empire should be endangered by Hu 胡, he devoted unsparing energies to protecting his northern frontier against the barbarian tribes (*hu* 胡) of the Hiung-nu, but the prophecy was unexpectedly fullfilled in the ruin which befell the newly founded dynasty in the person of his unworthy son and successor Hu Hai q.v., who was proclaimed emperor to the exclusion of the rightful heir, on the death of the mighty sovereign, which took place in B.C. 210 at Sha K'iu 沙丘 (in modernChih-li).

598.—She Jun-chang 施閏章. * 尙白. A.D. 1618—1683. A celebrated scholar and functionary, in high repute as a poet.

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599.—She Luh 史祿. An official employed B.C. 220, as a lieutenant of the general T'u Hwei, in the campaign undertaken for the subjugation of the southern regions to the Empire of She Hwang-ti. He cut the first canal constructed in the territory south of the mountains (the modern Kwang-tung).

600.—She King-t'ang 石敬瑭. *D.* A.D. 943. A commander in the service of the Posterior T'ang dynasty. Holding the office of generalissimo when the downfall of this house became imminent, he called in the northern Tartars (Kitan) to his aid, and with their assistance, proclaimed himself Emperor in A.D. 936. He thus founded the short-lived sovereignty called the Posterior Tsin dynasty.

601.—She K'ü Koh 石渠閣. The Stone-conduit Hall,—a building erected at Ch'ang-ngan by Siao Ho, for the reception of the records of the extinct Ts'in dynasty, circâ B.C. 200. It derived its name from a conduit of stone which was carried beneath it. In B.C. 51, the emperor Süan Ti, appointed a commission of scholars to assemble in this building for the purpose of completing the revision of the classical writings.

602.—She Sze-ming 史思明. *D.* A.D. 761. A celebrated insurgent leader who, in the closing period of the reign of T'ang Hüan Tsung, made himself master of a great portion of north-eastern China, where he proclaimed himself sovereign with the title of 燕王. He was eventually overthrown by the imperialist commander Li Kwang-pi, and perished by the hand of his eldest son She Chao-i 朝義, in revenge for the preference shewn to his younger brother.

603.—She T'ien-tsêh 史天澤. * 潤甫. A.D. 1202—1275. The most prominent among the natives of Northern China who, as vassals of the Mongol invaders, coöperated in the establishment of the sovereignty of Kublai Khan. He was one of the latter's most trusted counsellors, and is highly renowned for integrity and wisdom. In A.D. 1260, he was elevated to the post of chief Minister, and he held this and analogous offices until his death. With his latest breath he entreated the conqueror to abstain in the hour of final triumph, then fast approaching, from butchery and pillage. Can. as 忠武.

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604.—Shê Yen-nien 石延年. * 曼卿. A.D. 994—1041. A scholar and poet, renowned as an artistic connoisseur.

605.—Shêh 社. The spirit or spirits of the land. According to some commentators, the deified being Kow Lung (see No. 181), is the universal tutelary genius of the land, and hence he is also endowed with the designation 社龍. *Shêh* is interpreted as signifying the "spirit (or god) of the soil" 社者五土之神, and was consequently worshipped by the ancient emperors as the patron and symbol of their earthly sovereignty. Cf. L.C., III., p. 154. Combined with Tsi (see How T'u), in the compound 社稷, the spirits of "the land" and "grain" are indicated, or the chief presiding influences governing the well-being of the Empire. These are worshipped with sacrifices in the first month of Spring, in conformity with traditions of the highest antiquity. A popular superstition attributes to the male spirit 社公, a female consort, called 社母, (mother spirit of the land), and it is said of them that they "do not drink old water," whereby is signified the belief that rain, — the vivifying showers of Spring, — invariably falls on the day assigned for the offering of sacrifices at their altar.

606.—Shên Chow 沈周, * 啟南. A.D. 1427—1509. A noted painter.

607.—Shên Fu 申甫. The combined names of two heroes of the reign of Chow Süan Wang, B.C. 827. Shên Peh 申伯, was the father-in-law of that monarch, and Chung-shan Fu 仲山甫, a relative and colleague in the service of the State. In one of the Odes of the She King, their virtues and prowess are celebrated in the following lines: 惟嶽降神。生申及甫.—When the great mountains send a spirit down to earth they give birth to [such men as] Shên and Fu. Cf. L.C., IV., p. 535.

608.—Shên Kung 申公. *B.* circâ B.C. 222. *D.* circâ B.C. 135. A celebrated scholar and philosopher, — the teacher of a numerous body of disciples, who attended his instructions in the lore of antiquity and especially with reference to the Book of Odes. A version of this classic is recognized as proceeding from his hand. When upwards of 80, he was summoned to the capital, in the first years of his reign, by Han Wu Ti,

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who was anxious to profit by the wisdom and erudition attributed to the sage; but the Empress-mother, imbued with the opinions of the Taoist school, having discouraged the honours paid to orthodoxy in the person of the aged scholar, he relapsed into obscurity, and shortly afterwards died. Cf. L.C., IV., p. 8.

609.—Shên Nung 神農. The Divine Husbandman—the title attributed to the successor of the great Fuh Hi, B.C. 2737. According to the 三皇本記 he was the son of a princess named Ngan-têng 安登, who conceived through the influence of a heavenly dragon and bore her child, the future sovereign, near the river Kiang 姜水, from whence he derived his surname. He is likewise called 烈山氏, from the mountain Lieh Shan, which is said to have been his habitation; and the cognomen 伊耆 is also assigned to him. He "reigned by the influence of the element Fire," and is consequently entitled Yen Ti 炎帝. He first fashioned timber into ploughs, and taught the people the art of husbandry. He discovered the curative virtues of plants, and instituted the practice of holding markets for the exchange of commodities. The extension of the eight diagrams of Fuh Hi to the number of sixty-four symbols 六十四卦 is likewise, by some authorities, attributed to his inventive genius.

610.—Shên Pao-sü 申包胥. A high official of the kingdom of Ts'u and friend of Wu Yün q.v., B.C. 520. When Wu Yün, burning to avenge his father's death, resolved upon invoking the assistance of the prince of Wu against his native State, Shên Pao-sü repaired to the capital of Ts'in and besought the aid of its ruler. It is related that for seven days and nights he wept, leaning against a pillar and refusing all sustenance, until his importunity prevailed, and the assistance of Ts'in was secured. Hence 包胥之哭 has become a phrase denoting entreaty for succour.

611.—Shên Pu-hai 申不害. *D.* B.C. 337. Commonly called 申子 or the Philosopher Shên. A philosopher of the State of 鄭 and one of the earliest among the promulgators of the doctrines of Lao Tsze. In B.C. 351 the prince of Han 韓 made him Minister of State.

612.—Shên Shêng 申生. Son and heir-apparent of Duke Hien of Tsin. He was put to death in B.C. 654, by his father's command,

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at the instigation of Li Ki q. v., who falsely persuaded her infatuated consort that the prince had put poison in his food.

613.—Shĕn Yŏh 沈約, *休文. A.D. 441—513. A statesman and scholar employed under the Sung and Liang dynasties. Author of the History of the former of these. He is reputed as the discoverer of the Four Tones in Chinese pronunciation, which he is said to have been the first to classify; but this claim on his behalf is disputed.

614.—Show Mĕng 壽夢. *D.* B.C. 561. The dynastic title of Shêng 乘, prince of the dominion of Wu, to the sovereignty of which he succeeded on the death of his father 去齊, in B.C. 586. He was the 19th in direct descent from Chung Yung 仲雍, (see Wu T'ai Pêh), and was the first to assume the title 王, or sovereign Prince, entering at the same time into relations with the emperor Kien Wang of the Chow dynasty. During his reign the semi-civilized population of Wu, at that time still ranked among the barbarian tribes 蠻夷, were trained in the art of war, and practised in its vicissitudes during a contest of many years duration with the adjacent State of Ts'u 楚. He was succeeded on his decease by his oldest son Chu Fan (or Êh 遏), whose younger brother Ki Cha q. v., declined the succession to which Show Mêng desired to advance him.

615.—Shuh Low 屬鏤. The name given to a sword possessed by Fu Ch'a, Prince of Wu, who (according to the *Tso Chwan*), sent it to his faithful adherent Wu Yün q. v., when he decreed that the latter should perish by his own hand. Hence the phrase 賜以 | |, is used to signify the issue of a mandate of self-immolation.

616.—Shuh Yü 叔虞. The younger brother of Chow Ch'êng Wang, who invested him in B.C. 1107, with the fief of T'ang, whence he became entitled 唐侯. According to Sze-ma Ts'ien, the youthful sovereign was one day amusing himself with his brother, and cutting a *sterculia* leaf 桐葉, into the form of a token of rank, playfully handed it to Shuh Yü saying: "With this I invest you!" An attendant counsellor hereupon gravely requested that the day might be appointed for completing the ceremony of investiture; and in reply to the young monarch's observation that he had been merely jesting, the minister re-

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minded him that a sovereign can utter no unmeaning word. This legend is, however, rejected by later commentators.

617.—Shun 舜. B.C. 2317—2208. The successor chosen to occupy his throne by the ancient emperor Yao, and revered with the latter as one of the patterns of regal virtue. Tradition is extremely discordant with reference to his origin and descent. According to the 五帝本記, his personal name was Ch'ung Hwa 重華, and he was the son of Ku Sow 瞽叟, a reputed descendant of the emperor Chwan Hü. He had also the designation Yü 虞, which is by some referred to a region in modern Ho-nan, but by others to the territory of Yü Yao 餘姚, in modern Chekiang, with one or the other of which it is sought to connect him. His father, Ku Sow (lit. the "blind old man"), on the death of Shun's mother, took a second wife, by whom he had a son named Siang 象; and preferring the offspring of his second union to his eldest son, he repeatedly sought to put the latter to death. Shun, however, while escaping this fate, in no wise lessened his dutiful conduct toward his father and stepmother, or his fraternal regard for Siang. He occupied himself in ploughing at Li Shan 歷山, where his filial piety was rewarded by beasts and birds who spontaneously came to drag his plough and to weed his fields. He fished in the Lui Lake 雷澤, and made pottery on the banks of the Yellow River. Still his parents and his brother sought to compass his death; but although they endeavoured to make him perish by setting fire to his house and by causing him to descend a deep well, he was always miraculously preserved. In his 20th year, he attracted by his filial piety the notice of the wise and virtuous Yao, who bestowed upon him later his two daughters in marriage (see Nü Ying), and disinherited his son Chu of Tan 丹朱, in order to make Shun his successor upon the throne. In the 71st year of his reign (B.C. 2287, cf. T.K.), Yao associated his protégé with him in the government of the empire, to which the latter succeeded on the death of Yao in B.C. 2258. He mourned his predecessor during three years, and his reign is therefore actually dated from B.C. 2255. He adopted the great Yü q.v., as his successor, and left the Empire to him on his death, which is said to have taken place at Ts'ang-wu 蒼梧, in the southern regions of his Empire.

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618.—Su Siao Siao 蘇小小. A famous courtesan of Hangchow, 11th century A.D., and a contemporary and favourite of the poet Su She. She was equally distinguished by wit and beauty, and took a brilliant part in the literary and poetical gatherings in which her famous patron delighted. The tomb of Su Siao Siao, near the banks of the Si Hu at Hangchow, was long the object of poetical pilgrimages.

619.—Su Hwei 蘇蕙, *若蘭. The wife of Tow T'ao 竇滔, who was governor of Ts'in Chow at the close of the 4th century A.D., and was banished by Fu Kien to the desert of Tartary. His wife, perpetually bewailing his absence, occupied herself in embroidering a poetical lament in an intricate circular scrollwork 廻文 upon a piece of satin, which she despatched to her absent lord. The composition extended to a length of 840 characters, and is celebrated as the original of many subsequent attempts in the same style.

620.—Su Hwang 蘇黃. Elliptical for Su She and Hwang T'ing-kien, two celebrated poets, qq.v.

621.—Su Shun-k'in 蘇舜欽, *子美. A.D. 1008—1048. A celebrated poet.

622.—Su Sün 蘇洵, *明允, †老泉, second †眉山. A.D. 1009—1066. A native of Shuh (Sze-ch'wan), who rose to high celebrity during the reign Kia Yeo of the Sung dynasty through his literary merit, under the patronage of Ow-yang Siu. Father of the two celebrated men of genius Su She and Su Chêh, and hence called 老蘇 or the Elder Su.

623.—Su Shé 蘇軾, *子瞻, †東坡. A.D. 1036—1101. A celebrated statesman, poet, and commentator; eldest son of the preceding. Employed from an early age in public offices, and distinguished from a youth by rare ability. As a statesman, he was prominent among the strenuous opponents of Wang Ngan-shih q.v., and having fallen into disgrace on this account he was dismissed in 1079 from his Ministerial office and degraded to the governorship of Hwangchow (in modern Kiang-si), where he abode for some time and where his poetical genius was largely exercised. On the commencement of a new reign, in 1086, he was restored to favour, but in 1094 he again incurred the Imperial displeasure, and was banished to

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Hweichow in Kwangtung, whence his enemies secured his still further removal to hold the petty office of sub-Prefect in the remote and semi-barbarous Island of Hainan (Yai Chow). Here he abode for some years, and succeeded in diffusing a love of literature and cultivation among the youth of the Chinese coast-settlements, who had hitherto been strangers to such influences. He died shortly after being permitted to return from banishment. Among the anecdotes related of him it is said that the empress-consort of Jên Tsung so highly esteemed his literary achievements in the first flush of his youthful promise, that she caused him to be entertained in her own apartments, and sent him to his home at nightfall by the light of the imperial lamps 金蓮燭送歸院—a traditional honour, reserved for the highest merit alone. As Governor of Hangchow (in modern Che-kiang) in later life he added largely to the architectural glories which adorned the beautiful natural surroundings of that city. He was can. as 文忠.

624.—Su Chêh 蘇轍. * 子由. † 潁濱. A.D. 1039—1112. Younger brother of the preceding, and celebrated like him as a poet and public functionary. Can. as 文定.

625.—Su Tsin 蘇晉. Distinguished during the middle period of the T'ang dynasty, by precocious talent and in later life as an erudite scholar. He is ranked among the "Eight Immortals of the Winecup."

626.—Su Ts'in 蘇秦. *D.* B.C. 318. A statesman of renowned capacity, prominent in the turbulent era of the 戰國, or Contending States. In early life he studied under the mystic philosopher Kwei Kuh Tsze, together with Chang I q.v., and became the latter's rival in the school of diplomacy or wily intrigue, which, at that period, offered the readiest means of advancement in public life. Su Ts'in was a diligent student of the political doctrines to which the name *tsung hêng* 縱橫, or "combination and opposition" was given, and these he carried into practical effect in B.C. 333, when he succeeded in forming a league of the six great States into which the Empire had become divided, viz., Yen, Chao, Han, Wei, Ts'i, and Ts'u, to resist the menacing growth and encroachments of the State of Ts'in, already grasping at universal dominion. For a time he successfully conducted the affairs of the confederation, now at the Court of one of the allied princes, and now the trusted confidant of another; but internal faction ere long destroyed the combination (從

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約), he had formed, and he perished at length by assassination. He is the most famous among the political adventurers 游說之士 of his period. His brother, Su Tai 秦代, took also a prominent part in the political manœuvres of the age. To one or other of these crafty politicians are attributed several of the pithy sayings which are still employed in the familiar language of the Chinese. Such is the proverb: 寧爲雞口不爲牛後, it is better to be a fowl's beak than the hinder parts of an ox (*aut Cæsar aut nullus*), which Su Ts'in is said to have used in addressing Prince Hwei of Han. For Su Tai's apologue of the bittern and the mussel see No. 933.

627.—Su T'ai 蘇臺 or Ku Su T'ai 姑蘇臺. The Tower or palace of pleasure built by the Prince of Wu (see Fu Ch'a), for the delectation of his lovely concubine Si She. It was erected near the site of the modern city of Soo-chow, which takes its name from this traditional source.

628.—Su Wu 蘇武, *子卿. 2nd century B.C. A chamberlain of Han Wu Ti, by whom he was sent, in B.C. 100, on a mission to the Khan of the Hiung-nu. While at the latter's Court the envoy sought to compass the death of Wei Lü 衛律, a Chinese renegade who stood high in favour with the Hiung-nu ruler, but, his plot being dicovered, he was cast with his followers into confinement, and called upon as the price of his existence to abjure his allegiance to the house of Han. This he steadfastly refused to do, and he was then immured for many days in a prison without food or water, but was enabled, it is said, to sustain life by imbibing the moisture collected from the rain and snow which soaked his garments. He was subsequently sent to the deserts surrounding Lake Balkash, where he tended the Hiung-nu flocks for nineteen years. It is narrated of him that he clung steadfastly during this period to his wand of office, as a symbol of his unswerving loyalty, and used it as his shepherd's crook. At length, under a new reign, it was deemed politic to permit him to return to China, and he arrived in B.C. 81 a grey headed old man at the Court he had left in the prime of his years. He was created 關內侯 and invested in the office entitled 典屬國 or Chancellor of the relations with dependent States. As he brought back with him a Hiung-nu wife and son it may be presumed his captivity was less severe

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than it is depicted as having been; but he is extolled as a pattern of unchanging fidelity. According to a popular legend, he contrived, after many years of detention, to inform the Emperor of his whereabouts by attaching a missive to the leg of a wild goose when commencing its southward flight. The bird was shot by the Emperor, it is related, while hunting in his pleasure-grounds, and the captivity of Su Wu thus became known, whereupon steps were taken to effect his release.

629.—Sun Hao 孫皓. *D.* A.D. 283. The last representative of the sovereignty of Wu, founded by his grandsire Sun K'üan q. v. He ascended the throne in a period of universal confusion and warfare, but neglected all the duties of government in the indulgence of his licentious and cruel inclinations. In A.D. 280, the founder of the Tsin dynasty extinguished his authority, and reduced him to the rank of a mere noble, with the title 歸命侯. His concubines and female attendants, to the number of five thousand, were taken into the conqueror's seraglio.

630.—Sun Kien 孫堅. *D.* A.D. 191. One of the group of rival politicians involved in the contests which ushered in the downfall of the Han dynasty. As Governor of Ch'ang-sha in A.D. 190, he opposed the usurpation of Tung Cho, and was slain in battle in the following year, leaving four sons, of whom two rose to a foremost rank in the ensuing struggles. Their sister, known as the Lady Sun 孫夫人, became the wife of Liu Pei q. v.

631.—Sun Ts'eh 孫策. *伯符. A.D. 175—200. Eldest son of the preceding. Succeeded his father in command of the forces raised to oppose the ambitious designs of Tung Cho, after whose downfall he assumed a prominent part in the pending struggles. He fought as a lieutenant of Ts'ao Ts'ao q.v., against the rival chieftain Yüan Shuh 袁術, and was invested, in A.D. 198, with the title 吳侯, or Marquis of Wu, having been previously created governor of the region constituting in ancient times the state of that name (the modern Kiang-su and part of Che-kiang). Dying, at an early age, of a wound treacherously inflicted upon him, he bequeathed the command of his troops and a brilliant prospect of ultimate sovereignty to his brother.

632.—Sun K'üan 孫權. *仲謀. *D.* A.D. 251. Brother

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and successor of the preceding. Shortly after receiving the charge committed to him on his brother's death, he threw off the show of submission to Ts'ao Ts'ao, which had hitherto been maintained, and asserted an independent position. He successfully repelled the attempts both of Ts'ao Ts'ao, and of his own sister's husband Liu Pei, to crush his rising power, and by degrees established his authority along the entire course of the river Yangtsze. In 208, his lieutenant Chow Yü, defeated the forces of Liu Pei, in a memorable battle at Ch'ih Pi 赤壁, (near the modern Kiu Kiang), and in 212, having now cemented an alliance with Liu Pei, he established the seat of his government at the site of the modern Nanking, giving to the city which he there founded the name of Kien Yeh 建業. In 215, his forces were defeated by those of Ts'ao Ts'ao in a great encounter at Ho Fei 合肥, (near the modern Hwai-ngan Fu), but he nevertheless maintained his ground, and in 221, tendering his allegiance to the dynasty of Wei, founded by the son of Ts'ao Ts'ao, he was invested with the rank of 吳王, or Prince of Wu. After virtually reigning as an independent sovereign for some years, he at length assumed the title of Emperor in 229, and thus founded the dynasty of Wu. He is known as 吳大帝.

633.—Sun She 孫奭. * 宗若. A.D. 962—1033. A celebrated scholar and statesman, whose views on the interpretation of the classics rank among the highest authorities. Can. as 宣公.

634.—Sun Sze-miao 孫思邈. An erudite scholar, deeply versed in Taoist lore and in the art of healing, who flourished at the commencement of the 7th century A.D. He was induced circâ A.D. 630, to leave his mountain hermitage for the court of T'ang T'ai Tsung, where he performed many miracles. He is worshipped in the State temples among the divinities of the healing art.

635.—Sun Wu 孫武. Commonly called Sun Tsze 孫子. A native of the State of Ts'i, 6th century B.C., who conducted numerous campaigns as a commander in the service of Ho Lü, prince of Wu. A famous treatise on the art of war is ascribed to his authorship, and his name is associated with that of Wu K'i q.v., as the two masters of the science of tactics and strategy.

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838.—Sun Wu 孫吳. Sun Wu and Wu K'i. See above.

837.—Sung Hung 宋弘 * 仲子. 1st century A.D. A Minister of Han Ming Ti, distinguished by his unflinching probity. The Emperor wished at one time to give him his aunt, the Princess of Hu-yang 湖陽公主, who had been left a widow, in marriage, and sounded the Minister on the subject within hearing of the Princess. In reply to Ming Ti's question whether it were not his opinion that a man of wealth should change his earlier associations of friendship, and that one who has attained to high dignities should enter into new matrimonial bonds, Sung Hung replied: "Let not the wealthy man forget the friendships of his days of poverty, nor the man of station put down from her place the wife who has shared with him the rice-distiller's refuse and the husks of grain." (糟糠之妻). After hearing this monition, the Emperor turned to the Princess saying: "Our scheme is a failure!"

838.—Sung Kün 宋均 * 叔庠. 1st century A.D. A meritorious official, in early life employed as a subordinate of Ma Yüan, and subsequently raised to high civil employ. As Governor of 九江 (in modern Ngan-hwei), he found his province infested with tigers, and the people, although nominally excused from taxation on this account, nevertheless exposed to severe oppression by the officers who were set over them to extirpate the wild beasts. On taking office he abolished the corrupt practices he found prevailing, declaring that, while wild beasts were the natural product of a mountainous country, misgovernment could be prevented by human effort; and ere long the dreaded animals left the country of their own accord. He was a vigorous opponent of the pretensions arrogated by the Taoist necromancers of the day. In A.D. 64, he was appointed one of the Imperial Secretaries.

839.—Sung K'i 宋祁 * 子京. A.D. 998—1061. Younger brother of Sung Siang (see below), and known as 小宋, or the Lesser Sung. A celebrated scholar, poet, and statesman.

839a.—Sung Lien 宋濂 * 景濂. A.D. 1310—1381. One of the foremost among the men of education and position who rallied to the cause of the founder of the Ming dynasty. After serving the latter for many years during the period of his struggle, he was rewarded by high

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office on the establishment of the new sovereignty. Distinguished as a classical commentator.

640.—Sung Siang 宋庠. * 公序. 11th century A.D. Statesman and scholar in the reign of Sung Jên Tsung, by whose command he changed his cognomen from Kiao 郊, to Siang. His uprightness and compassionate disposition are highly extolled, and the latter quality was evinced in the following manner. Seeing one day an ant-hill in danger of being flooded, he placed a slip of bamboo to serve as a bridge, by which the ants were enabled to escape; and this act of charity led to a prophecy by a Buddhist priest, which experience proved to be amply fulfilled, that he should be recompensed by the highest honours. Is known as 大宋 or the Greater Sung, in contradistinction to his younger brother (see above)'

641.—Sung Wu-ki 宋無忌. 4th century B.C. A mystic philosopher, the reputed disciple of a legendary personage named Sienmên Tsze Kao 羨門子高. He gave himself out as an adept in the art of sublimating the human frame and as capable of assuming transformations at will. The Princes of Ts'i and Yen, are said to have been persuaded by him to send messengers across the sea in search of the isles of the genii; and the belief in supernatural powers and localities of this kind was professed by his disciples in the following century, when She Hwang-ti, despatched Sü She q. v., on a similar expedition. Taoist legends identify him with the Genie who dwells in the Moon 月中仙人, and he is also said to be the Spirit of Fire 火精. Cf. T. K. Ts'in She Hwang-ti, 28th year.

642.—Sung Yü 宋玉. A poet of the State of Ts'u, circâ B.C. 300. He was a nephew of the statesman and poet K'ü Yüan, and like the latter held office as a Minister. He is one of the authors of the class of elegiac poetry known as 楚辭, of which the ode entitled 高唐賦, has given rise to the famous legend of the fairies of Mount Wu—see Wu Shan. Cf. W.N., p. 181.

643.—Sü Hung-ju 徐鴻儒. An insurgent leader, and reputed as the founder of the secret society of the White Lily 白蓮教, which attained to formidable proportions in the North of China A.D. 16[illegible]22. He proclaimed himself Emperor under the title 興勝; but was [illegible] the [illegible] and slain after a protracted struggle.

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644.—Sü Kwang 徐廣. * 野民. A.D. 352—425. An erudite scholar, author of numerous commentaries and historical works.

645.—Sü Kwang-k'i 徐光啓. * 元扈. A.D. 1562—1633. A celebrated scholar and Minister of State during the reign of Ming Wan Li. His interest in scientific inquiry brought him into contact with the Roman Catholic missionaries at Peking, whom he warmly supported. Can. as 文定.

646.—Sü Miao 徐邈. * 景山. 3rd century A.D. An official in the service of Ts'ao Ts'ao, and a contemporary with Ts'ai Yung, and other celebrated scholars, whose love of winebibbing and epicurean gaiety he shared.

647.—Sü She 徐市, otherwise called Sü Fuh 丨福. A professor of magic arts in Ts'i (the modern Shan-tung), who, in B.C. 219, announced to She Hwang-ti, when that monarch was engaged in visiting the provinces of his newly-founded Empire, the existence of the fairy isles of the Eastern sea 三神山, (see P'êng Lai), which he begged permission to visit. He was placed at the head of a large troop of young men and maidens and undertook the voyage, but the expedition, although it steered within sight of the magic islands, was driven back by contrary winds. It is conjectured that this legend has some reference to attempts at colonizing the Japanese islands.

648.—Sü Ta 徐達. *D.* A.D. 1385. The most daring and successful among the commanders who fought in the cause of Chu Yüan-chang q. v., and who assisted the latter to his establishment on the throne. Victorious in many sieges and engagements with the forces of the Mongols, he at length entered Peking (大都), in triumph in 1368, when he distinguished himself by the energy with which he restrained his troops from pillage and his solicitude in affording protection to the inmates of the imperial seraglio. It is said of him 用兵如神, — he rivalled the gods in the direction of his armies. Can. as 魏國公

649.—Sün Kw'ang 荀況, or Sün K'ing 丨卿, commonly called 丨子, or the Philosopher Sün. A public officer of the State of Chao, 3rd century B.C., who, having taken up his abode in Ts'i, became the founder there of a school of ethics in opposition to the doctrines pro-

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pounded by the followers of Mencius. He maintained the thesis that human nature is originally evil, and that all its goodness is the result of cultivation. Cf. L.C., II., proleg. 81. According to Sze-ma Ts'ien, he was made governor of Lan-ling 蘭陵, by Ch'un Shên Kün, and had the celebrated Li Sze among his pupils. His surname was temporarily proscribed, and Sun 孫, was substituted for it during the Han dynasty, Sün 荀 being the cognomen borne by the Emperor Süan Ti, and therefore held sacred.

650.—Sün Shwang 荀爽. * 慈明. A.D. 128—190. A celebrated scholar. One of the eight sons of Sün Shuh 荀淑, (*D.* A.D. 149), all of whom were distinguished by their attainments, and who were familiarly termed the Eight Dragons 八龍, of the house of Sün. Against his will, he was compelled to take office under the usurpation of Tung Cho q. v., and was raised within 100 days, from a private station to the rank of Minister. He joined in the conspiracy of Wang Yün q. v., but died before its accomplishment.

651.—Sün Yüeh 荀悅. * 仲豫. A.D. 148—209. A grandson of Sün Shuh, and nephew of the preceding. Held office as a public functionary, but was chiefly renowned by his erudition, which obtained for him high honours at the hands of the emperor Hien Ti. It is said that on one occasion when departing from the latter's presence he accidentally let drop the implements of writing he carried in his girdle; whereupon the sovereign ordered his chief attendant to pick them up and restore them to the scholar.

652.—Sün Yü 荀彧. * 文若. *D.* A.D. 212. A grandson of Sün Shuh, and highly distinguished as a scholar and statesman. He became the trusted counsellor of Ts'ao Ts'ao, but opposed the latter's ambitious projects when fully disclosed, and committed suicide on finding his admonitions disregarded.

653.—Sze-ma Chêng 司馬貞. * 子正. An official *temp.* T'ang Hüan Tsung, circâ A.D. 720. He is called (from his birth place), 河內司馬, and having made the "Historical Records" of Sze-ma Ts'ien the study of his life-time, he composed an introduction to this work, embracing the fabulous period of Fuh-hi, to which he gave the

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name of 三皇記. His most celebrated work is the 史記索隱, or Elucidation of the Historical Records; and this production, combined with the treatise of his predecessor P'ei Yên q. v., has been made the basis of all subsequent editions of the original work. He called himself 小 丨 丨, — the Lesser Sze-ma.

654.—Sze-ma Ch'êng-chêng 司馬承禎. A Taoist recluse who, in the eighth century A.D., gained a wide reputation for wisdom and supernatural power. In A.D. 711, he was induced to leave his hermitage in the T'ien T'ai mountains 天台山, (in modern Che-kiang), in order to pay a visit to the court of T'ang Jui Tsung. He astonished this monarch by the profundity of his philosophic maxims; but, refusing the post of dignity which was offered to him at court, he retired again to his mountain hermitage.

655.—Sze-ma I 司馬懿. *D.* A.D. 251. One of the early protégés of the usurper Ts'ao Ts'ao, who in A.D. 208, advanced him to a post of trust and subsequently raised him to high office. In later years, he rose to supreme command of the armies of the house of Wei, and was long engaged in warfare against the rival dynasties of Wu and Shuh. It was said of him by the historian of the Three Kingdoms that he 用兵如神, — led his armies like a god; and he proved no unworthy antagonist to the famous commander Chu-ko Liang q. v. In A.D. 234, the latter confronted Sze-ma I with his troops in an attempt to push an invasion into the territories of Wei, but by standing on the defensive Sze-ma I maintained his ground, unmoved by the provocations to battle repeatedly sent by his antagonist. The latter at length despatched to his camp a head-dress such as was worn by ladies of the Court, with the taunting intimation that such was the apparel befitting his cautious enemy; and on this "affront of the head-dress" 巾幗之辱, Sze-ma I was moved to make a show of requesting his sovereign's permission to give battle; but shortly afterwards, Chu-ko Liang himself died, worn out by years and labours. During a number of years, and until the time of his death, the government of the affairs of Wei rested wholly in Sze-ma I's hands.

656.—Sze-ma Kwang 司馬光. * 君實. † 涑水. A.D. 1009—1086. One of the most prominent among the statesmen and authors of the Sung dynasty. In early childhood he was distinguished by

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precocious intelligence, of which the following trait has been handed down. Whilst playing one day with some boyish companions, he leant with them over the rim of a large vessel in which some tame fish were kept, when one of the children, overbalancing himself, fell into the water and was in imminent danger of being drowned. The other boys ran screaming in terror away, but Sze-ma Kwang, taking up a large stone, dashed it against the jar, which he thus broke, letting the water escape, and by this means saved his playmate's life. This incident, in conjunction with a similar instance of presence of mind on the part of Wên Yen-po, a contemporary statesman (who, on a ball having been dropped into a well, threw down stones and thus raised the water to his own level), is referred to in the familiar phrase: 擊甕浮球. Employed at an early age in sundry important posts, he rose to occupy the highest offices in the Ministry of State under Sung Jên Tsung and Shên Tsung. In public life he was noted as a strenuous adversary of the innovations proposed by Wang Ngan-shih, q.v., and by the fearlessness of his counsels to the Sovereign. The leisure of many years was devoted by him to the compilation of a synopsis of the national Histories, from the Chow dynasty downwards, to which he gave the title of 資治通鑑, or Comprehensive Mirror for the aid of Government. This work was completed A.D. 1084. He was created 溫公, and can. as 文正.

857.—Sze-ma Piao 司馬彪 * 紹統. A.D. 240—805. A historical commentator.

858.—Sze-ma Siang-ju 司馬相如 * 長卿. *D.* B.C. 126. A native of Ch'êng-tu in Shuh 蜀, (the modern Sze-ch'wan), who in early life rose to distinction as a scholar and poet. He held office in the reign of Han King Ti (B.C. 156), and subsequently, retiring to his native place, cultivated the acquaintance of a wealthy man named Cho Wang-sun 卓王孫, whose daughter, Wên Kün, a youthful widow, was fascinated by the scholar's performances upon the lute. Having thus stirred her inclinations 以琴心挑之 by his musical skill, he induced her to elope with him; when, being cast off by her angry father, she assisted her adventurous seducer in gaining a livelihood by dispensing wine to customers at the tavern he opened. Reconciled at length to the father of Wên Kün, and placed in possession of her fortune, Sze-ma Siang-ju again

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rose to note and enjoyed the patronage of the Emperor Wu Ti, who employed him in various political and literary capacities. Cf. S.K., k. 117.

659.—Sze-ma T'an 司馬談. *D.* B.C. 110. A descendant of the hereditary Recorders or historiographers and astronomers of the Chow dynasty, who traced their descent from the Ch'ung and Li (see Ch'ung-li), of antiquity. He held office as 太史令, or grand Recorder under Han Wu Ti, and commenced the historical compilation which was completed by his son, the famous Sze-ma Ts'ien. Cf. S.K., k. 130.

660.—Sze-ma Ts'ien 司馬遷. 子長. Commonly called 太史公. *B.* circâ B.C. 163. *D.* circâ B.C. 85. Son of the preceding. According to his autobiography, with which his work, the 史記, or "Historical Records," is concluded, he was born at Lung Mên 龍門, (in modern Ho-nan), and was devoted to study in early youth. At the age of 20, he entered upon a course of travel to all parts of the Empire, and in later life became a subordinate official, until, on his father's death, he took up the latter's work as recorder and astronomer, after the expiry of three years, devoted to mourning. In B.C. 98, he incurred the displeasure of Wu Ti, by extenuating the conduct of Li Ling q. v., after the latter's defeat by the Hiung-nu, and history records that he was hereupon thrown into prison and subjected to the punishment of castration. During eight years subsequent to this disgrace, he occupied himself with the completion of his historical undertaking, which he is believed to have concluded in B.C. 91. This celebrated work, the first attempt at a comprehensive survey of the history of China, extends from the mythical reign of Hwang Ti, to the period B.C. 104. Cf. W. N., p. 14.

661.—Sze-ma Yen 司馬炎. *D.* A.D. 290. Grandson of Sze-ma I, and son of Sze-ma Chao 司馬昭, who, as Minister of the third Sovereign of the Wei dynasty, was created Prince of Tsin 晉王. On the latter's death in A.D. 265, his son succeeded to his title and dignities, and in the same year placed himself upon the throne, becoming founder of the dynasty of Tsin.

662.—Ta 大, see T'ai, and Index of characters.

663.—Tan 丹, or Kin Tan 金丹, the Elixir of Gold, *lapis*

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philosophorum, the mystical compound by means of which the Taoist alchemists professed themselves able to produce gold and to confer the gift of immortality. These pretensions existed as early as the third century B.C. (see Lu Shêng, Li Shao Kün, and Liu Ngan), and were largely developed in the centuries immediately succeeding the Christian era. It seems probable that the science of alchemy was originally derived by the Arabs from a Chinese source, and that the *Kin tan* is the true progenitor of the philosopher's stone or powder of transmutation sought after by enthusiasts in all the lands of Europe. (Cf. *Phases in the developement of Tauism*, by the Rev. Joseph Edkins, Art. IV., Trans. of the Hongkong Branch of the Royal Asiatic Society, 1855). Beside its specific meaning, *Tan* was employed in the mystical language of the Taoist philosophers to denote in general all the processes, both psychical and physical, which they inculcated. They named the material substance constituting their elixir 外丹 *wai tan*, (external), and the mental process of sublimation by means of which the body became freed from all the impurity of earth and worthy of admission among the immortal ranks of the genii, 內丹 (internal). The process in either case was termed 煉丹. This term refers to the mineral which formed the basis of all the magic compounds prepared by the Taoist doctors, viz., the *tan sha* 丹砂 or 硃砂, which is identified with cinnabar or red sulphuret of mercury. (Cf. Hanbury, *Notes on Chinese Materia Medica*). The 八瓊丹 was said to be composed of this substance together with realgar or red sulphuret of arsenic 雄黃, sulphur 硫黃, potash 硝石, 戎鹽 (rock-salt or borax?), yellow sulphuret of arsenic (orpiment) 雌黃, mother-o'-pearl 雲母, and 空青 (?). Among the countless mystical phrases connected with the preparation of the elixir one of the most frequent is the following: 九轉還丹,— the drug produced (returned), after nine revolutions. This is explained as denoting the gradual evolution of the elixir during nine successive months of preparation. (Cf. T. S. K., k. 43 p. 15). According to the 眞誥 of T'ao Hung-king q. v., the divine elixir of nine revolutions 九轉神丹, caused those who swallowed it to become transformed into white cranes. (See Ho). It is also said that the *tan* produced by "seven returnings" 七返, (of the periods favourable to its composition), and "nine revolutions" constitutes the potent drug which, if one-half of its bulk be

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swallowed, confers perpetual longevity on earth, whilst the entire quantity gives at once the power of ascending on high among the genii.

664.—Tan Chu 丹朱. Chu, Prince of Tan, son of the Emperor Yao B.C. 2357. Owing to his unworthy conduct, the Emperor deprived him of his heirship and made the virtuous Shun q.v. his successor. Cf. L.C., III., p. 84. According to a legend preserved in the 博物志 Yao designed the game called 圍棊 as a method of instructing his son.

665.—Tan, Prince of Yen 燕太子丹. *D.* B.C. 226. Son of Hi 喜, the sovereign Prince of the State of Yen, whose independence Prince Tan vainly struggled to maintain against the encroachments of the house of Ts'in. He was detained as a hostage in the terrritory of the latter Kingdom, and according to a legend, was mockingly told by its sovereign, Chêng (She Hwang-ti) that he should go free "when the skies pour down grain, crows have white heads, and horses grow horns." These marvels actually came to pass, and the Prince escaped in B.C. 230, regaining his native State, where he at once began to contrive resistance against Ts'in. His faithful emissary King K'o q v. undertook the attempt to assassinate the Sovereign of Ts'in; but, on this failing, the forces of Ts'in were directed against the State of Yen, whereupon the father of Tan, in a vain endeavour to conciliate the enemy, put his son to death. From the miracle above narrated, the phrase 烏頭馬角—crows [with white] heads and horses [with] horns, has come to signify "regaining liberty."

666.—Tan Fu 亶父. The "old Duke" 古公, also called 太王 (ancestral Prince) who was progenitor of the house of Chow q v., in the 14th century B.C. He traced his descent from K'i 棄 q.v. and was a successor of Kung Liu 公劉 in the Principality of Pin 豳 (the modern Pin Chow 邠州 in Shen-si), whence. however, being greatly troubled by exactions of tribute on the part of the northern barbarians, the Ti 狄, he removed his residence in B.C. 1327 to K'i 岐. He hereupon changed the name of his Principality to Chow 周. He died in B.C. 1231, and was succeeded by his son Ki Li. In allusion to the removal undertaken by Tan Fu, the flight of an Emperor from his capital before a foreign invader is described as 避狄遷岐.

666a.—Têng Yü 鄧禹. * 仲華. A.D. 1—58. A cele-

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brated military commander of the Eastern Han dynasty. He joined Liu Siu (afterwards the Emperor Kwang Wu), in his contest with Wang Mang in A.D. 23, and two years later gained a decisive victory over superior numbers of the opposing forces, having given battle in opposition to the entreaties of his subordinate commanders. Was ennobled as 高密侯. His name heads the roll of the 二十八將, or Twenty-eight Commanders who aided in establishing the dynasty, and whose portraits were placed in A.D. 60, by order of the Emperor Ming Ti, in the tower called Yün T'ai 雲臺, in his southern palace, 南宮.

667.—Ti Jên-kieh 狄仁傑. * 懷英. *D.* A.D. 700. Minister of the Empress T'ang Wu How, in whose service, although supporting the cause of an usurper, he is acknowledged to have faithfully discharged his duty to the State. He commanded armies with distinction and filled the highest civil offices for many years. Ennobled as 梁國公, and can. as 文惠.

668.—Ti Ts'ing 狄青. * 漢臣. *D.* A.D. 1057. A renowned commander. He headed campaigns against the Si Liao (Tartars), and the Cochin Chinese, and was distinguished alike by personal bravery, and by the strictness of his discipline.

669.—Tiao Ch'an 貂蟬. A singing-girl represented in the historical romance called the *San Kwoh Che* 三國志, as having been made an instrument in the plot formed by Wang Yün, for the destruction of the usurper Tung Cho q. v.

670.—Ting Lan 丁蘭. One of the examples of filial piety. He flourished under the Han dynasty. After his mother's death he preserved a wooden effigy representing her figure, to which he offered the same forms of respect and duty as he had observed toward his parent during life. One day, while he was absent from home, his neighbour Chang Shuh 張叔, came to borrow some household article, whereupon his wife inquired by the divining-slips whether the effigy would lend it, and received a negative reply. Hereupon the neighbour angrily struck the wooden figure. When Ting Lan returned to his home he saw an expression of displeasure on the features of his mother's effigy, and on learning from his wife what had passed, he took a stick and beat the aggressor

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severely. When he was apprehended for this deed the figure was seen to shed tears, and the facts thus becoming known he received high honours from the State. Another legend states that it was his wife who struck the image, whereupon he divorced her.

671.—Ting-Ling Wei 丁令威. A legendary being, reputed by Taoist tradition to have flourished in the region of the Liao (where a Tartar tribe bore the designation Ting-ling) at a period of remote antiquity. He was transformed into a crane, but at the expiry of 1000 years revisited earth in human shape, when he uttered a lament on the changes that time had wrought upon men and nations (列仙傳).

672. Tow Hien 竇憲. *D.* A.D. 92. Nephew of the second Empress. Tow, who, when acting as regent on the death of her consort Chang Ti in A.D. 88, raised him from the post of chamberlain to that of Captain-general 車騎將軍, and sent him at the head of an army against the Hiung-nu, nominally as a punishment for a murder committed by him at Court immediately after the Emperor's death. With Pan Ch'ao q.v. as his deputy he achieved a signal victory in Central Asia, and caused a memorial of his triumph to be engraved on a rock at Mount Yen Jan 燕然山, near the scene of his victory. On reëntering China he was loaded with honours, and he met his cousin the young Emperor (Ho Ti) as an equal rather than in the guise of a subject. His ambitious demeanour alarmed the youthful Sovereign, a boy of barely fourteen, and as the Ministers of State responded hesitatingly to his enquiry for counsel, the Emperor secretly arranged a plan with the aid of his chief eunuch, in accordance with which the aspiring general, with a number of his kinsmen and adherents, was surrounded in the palace and despatched by a chosen body of guards.

673.—Tow How 竇后. No. 1. The empress Tow. Consort of Han Wên Ti, B.C. 179.

No. 2. Consort of Han Chang Ti, A.D. 79.

No. 3. Consort of Han Hwan Ti, A.D. 165.

No. 4. Consort of T'ang Kao Tsu A.D. 618. See Tow I.

674.—Tow I 竇毅 * 大武. 6th century A.D. A man of note in the turbulent period preceding the downfall of the Sui dynasty.

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His daughter became the wife of Li Yüan, and eventually Empress (Tow How No. 4), under the following circumstances. Manifesting as a girl a singular degree of intellect and resolution, her father determined that her marriage should be decided by means of an ordeal that should test the martial skill of her suitors. Painting two peacocks upon a screen, he announced that the youth who was able to lodge an arrow in the eye of one of the birds should become his daughter's husband. Li Yüan was the last of a number of candidates, and shot an arrow into the eye of each of the two birds.

675.—Tow Ku 竇固. 1st century A.D. Grandson of Tow Yung q.v. and his successor in the command of the military garrisons on the northwest frontier. In A.D. 72, he was commissioned to undertake offensive operations against the Hiung-nu, and carried the Chinese arms into the heart of the territory occupied by this nation, taking possession of I-Wu-lu 伊吾盧, the modern Hami. From this point the adventurous expeditions of Pan Ch'ao q.v. were pushed forward.

676.—Tow Kwang-kwoh 竇光國. * 少君. 2nd century B.C. A brother of the Empress Tow (No. 1). Sze-ma Ts'ien relates that he was stolen as a child and sold eventually as a servant to charcoal burners. Making his way eventually to Ch'ang-ngan, after many adventures, he succeeded in establishing his identity as the long lost brother of the Empress, who embraced him with tearful affection and caused him to be raised to high dignities. He was ennobled as 安豐侯.

677.—Tow Wu 竇武. * 游平. *D.* A.D. 168. Great grandson of the preceding. His eldest daughter became Empress-consort of Han Hwan Ti, and having been placed in the position of regent in B.C. 167 by the Emperor's death, his heir being a boy of twelve, she made her father generalissimo in addition to the high ministerial functions he had discharged with unblemished integrity during the late reign, with the title 聞喜侯. One of his first acts was to denounce the intrigues of the powerful eunuch Ts'ao Tsieh 曹節, but the latter anticipated the fate in store for him by causing Tow Wu to be assassinated, and proceeded forthwith to depose the Empress from her functions. She died in A.D. 172.

678.—Tow Ying 竇嬰. * 王孫. *D.* B.C. 131. Son of

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the preceding. Held office as Minister under HAN King Ti, who created him 魏其侯. His palace was the resort of a vast concourse of scholars from all parts of the Empire, whom he rejoiced in entertaining. On the accession of Wu Ti, he held office for a few months as joint Minister with T'ien Fên 田蚡, but fell into disfavour, and was at length put to death, although retired from public life, at the instigation of his former colleague.

679.—TOW YUNG 竇融 * 周公. *D.* A.D. 62. Viceroy of the region West of the Yellow River 河西 (Tangut) circâ A.D. 23. When urged by the ambitious chieftain Wei Hiao to assert his independence during the troublous period ensuing on the usurpation of Wang Mang, he declined this course, and gave in his allegiance to the founder of the Eastern Han dynasty, who owed his success in a great measure to this adhesion. Was created Viceroy of Liang Chow 涼州 and ennobled as 安豐侯. His grand-daughter became the second Empress Tow.

680.—TU FU 杜甫. * 子美. A.D. 712—770. A celebrated poet, contemporary with and second only in fame to Li Peh q. v. He was a native of Tu Ling 杜陵, and is consequently referred to under this pseudonym. High honours were lavished upon him during his life time, in recognition no less of his learning than of his poetical genius. He died at length of a surfeit brought on by eating heartily after having been cut off from a supply of food for ten days by a flood. Is called the Elder Tu 老杜.

681.—TU MUH 杜牧. * 牧之. A.D. 803—852. A celebrated poet, distinguished from the preceding by the title 少杜, or the Younger Tu.

682.—TU K'ANG 杜康. A legendary personage, reputed as one of the early distillers of wine from the grain of rice, and hence classed with I Ti q. v. His name is sometimes confounded with that of Shao K'ang 少康 of the Hia dynasty B.C. 2079.

683.—TU YEW 杜祐. * 君卿. 9th century A.D. A scholar of profound erudition, holding high offices of State under T'ANG Têh Tsung and Hien Tsung.

684.—TU YÜ 杜預. * 元凱. A.D. 222—284. A celebrated scholar, statesman and commentator. Although engaged in official

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pursuits, the study of the ancient classics was an absorbing passion with him, and his devotion to the commentary of Tso K'iu-ming was such that he is said to have described himself to Tsin Wu Ti as "afflicted with the *Tso Chwan* mania" —臣有左傳癖. Such, however, was his reputation for skill and sagacity that the great statesman and commander Yang Hu q. v., entreated on his deathbed in A.D. 278, that his functions as Viceroy of King Chow, and generalissimo should be entrusted to no other than Tu Yü; and the latter, placed in this important charge, effected in the two following years, the complete subjugation of the territories held by the Sovereign of the Wu 吳 dynasty. Hence he is sometimes styled 征南, with reference to his warfare in the South.

685.—Tu Yü 杜宇. A legendary ruler of Shuh 蜀 (the modern Sze-ch'wan) during the period of the Chow dynasty before the incorporation of this region with the Chinese Empire. He is said to have been styled 望帝; and according to a legend, his territories having been overwhelmed by a flood, he owed the recovery of dry land to the exertions of a personage named Pi Ling 鱉靈, who cut a river passage through the mountain range of Wu Shan q.v., whereupon he abdicated the throne in favour of this deliverer. He retired to a monastic retreat, and finally ascended bodily to heaven. He is also said to have been transformed into a bird.

686.—Tung Wang Kung. See Muh Kung.

687.—Tung Cho 董卓. * 仲頴. *D.* A.D. 192. This celebrated usurper first rose to distinction as a military commander during the troublous period which ushered in the reign of Han Ling Ti. In A.D. 167 he headed an expedition despatched to repel an incursion of the Tibetans (*Kiang*), and for many years afterwards he held important commands. In 189 he was summoned to the Capital with his forces by Ho Tsin q.v., in order to assist in the revolution projected by the latter; but on the murder of Ho Tsin taking place, he stepped into the foremost position in control of the affairs of State, and having recovered the youthful Emperor and his brother from the hands of the eunuchs (see Yüan Shao), he deposed the boy-sovereign, declaring him unfit to govern, and proclaimed in his stead the still younger child, the prince of Ch'ên Liu 陳留王. His next step was to put to death the Empress-dowager, whose murder was followed

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in the ensuing year by that of the deposed Sovereign. Wielding the supreme power in the name of the boy he had placed on the throne (Hien Ti), he indulged in arbitrary exactions and unrelenting cruelty, the most extraordinary instance of which was the enforced removal of the population of the imperial Capital, Loh-yang, numbering, it is said, several millions, to the city of Ch'ang-ngan, Loh-yang itself being utterly destroyed by fire in obedience to his command. The vast palaces occupied by a long line of Sovereigns and dwellings covering a space of ground fifty miles in circuit are said to have perished on this occasion. A conspiracy was, however, formed against him by Sun Kien and Yüan Shuh, and while their arms were threatening his tenure of power he fell a victim to assassination at the hand of Lü Fu, one of his most trusted military subordinates.

888.—Tung Chung-shu 董仲舒. 2nd century B.C. A celebrated scholar and statesman. From early life he was a devoted student of the Confucian writings, especially, the *Ch'un Ts'iu*; and on the accession of Han Wu Ti B.C. 140, the counsels which he tendered in response to an imperial mandate brought him into high favour with the young Sovereign, who, although pursuing a course widely diverging from that inculcated by his adviser, raised him to high office and frequently had recourse to his counsels. He strenuously opposed the mystics and charlatans with whom the Emperor delighted to surround himself.

889.—Tung-fang So 東方朔. * 曼倩. 2nd century B.C. One of the favourite associates and advisers of the Emperor Han Wu Ti, into whose service he entered B.C. 138, when the young Sovereign called for the attendance of the most gifted scholars and men of genius throughout his dominions. He is represented as having excelled in witty argument, and to have encouraged the emperor's leaning to a belief in the supernatural and his love for the introduction of new and occult religious ceremonies. Hence legends of a marvellous nature speedily grew up concerning him, the more readily inasmuch as his birth and parentage were clouded in mystery. It was related of him that his mother was a widow named Chang, who, having become pregnant by a miraculous conception, removed from her home to give birth to her child at a place farther to the eastward, and hence he received the name T'ung Fang.

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Less than a century after his death the following marvellous version of his history was current: "According to common repute, Tung Fang So was the embodiment of the planet Venus. In the reign of Hwang Ti, he was incarnate as Fêng How; in the time of Yao as Wu Ch'êng Tsze 務成子; under the Chow dynasty as Lao Tan, in the kingdom of Yüeh as Fan Li, and in Ts'i as Ch'e I Tsze P'i. He was reputed as possessed of divine wisdom, and capacity to establish the state of kings and governors of men, and to have the power of effecting transformations of shape in defiance of the ordinary laws of nature." (F. S. T., — where, however, the true history of the subject of this fiction is added in correction of the popular account).

890.—Tung Shwang Ch'êng 董雙成. The first of the four fairy handmaids 侍女, who are said in the 漢武內傳 to have attended the goddess Si Wang Mu q. v., on her visits to her imperial votary Han Wu Ti. The remainder of the celestial bevy were named Hü Fei-k'iung 許飛瓊, Wan Ling-hwa 婉凌華, and Twan Ngan-hiang 段安香. They poured out the wines with which the feasting couple were regaled, and discoursed strains of divine melody during the banquet, aided by the two fairy youths She Kung-tsze 石公子 and She Fan-ch'êng 石范成.

891.—Tung Yung 董永. One of the patterns of filial piety, who is said to have flourished circâ A.D. 200. On the death of his father, having no means of fulfilling the due funereal rites, he borrowed 10000 *cash* on the security of his own person as a bond-servant, and proceeded to accomplish the interment of his parent. When returning to his home, he met a woman who offered herself as his wife, and who repaid the loan he had incurred with 300 webs of cloth. The pair lived happily together for a month, when the woman disclosed the fact that she was no other than the star *Chih Nü* (see K'ien Niu), who had been sent down by the Lord of Heaven her father to recompense an act of filial piety; and saying this she vanished from his sight.

892.—Tung Kwan Koh 東觀閣. A pavilion in the palace of the Han dynasty at Loh-yang, employed as a State library and place of study.

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693.—Twan Ch'êng-shê 段成式 * 柯古. *D.* A.D. 863. A noted writer.

694.—Twan Mow-t'ang 段茂堂. * 玉裁. A.D. 1735—1815. A profound scholar, critic, and etymologist.

695.—T'a Ki 妲己. The concubine of Chow Sin, last ruler of the Shang dynasty, and branded in history as the most licentious and inhuman of her sex. According to the accepted legends, she was a daughter of the chief of Su 有蘇氏, and came into Chow Sin's possession as a prize of war in B.C. 1146. A history similar in all respects to that of Kieh and Mo Hi qq.v., is narrated respecting the enormities in which the debauched tyrant and his consort indulged. The people were oppressed in order to increase the treasures heaped up at Luh T'ai, and the grain with which Kü K'iao, was stocked. At Sha K'iu 沙丘, (in modern Chih-li), a pleasaunce was laid out, where a vast menagerie of beasts and birds was formed, and where "forests of meat" were suspended, amid which naked men and women gave chase to each other. At the same place was a "lake of wine," and here drinking-bouts lasting from night until morning were held. To wreak vengeance upon the great vassals who murmured at the dissolute extravagance of their Sovereign, T'a Ki contrived a novel form of punishment, which she called "the Roasting" 炮烙之刑, consisting in a tube of copper covered with grease, which was laid above a pit of burning charcoal, and upon which the victims of oppression were made to walk until they slipped and fell into the fiery pit. The abandoned woman at length shared the downfall which her consort brought upon himself by his misgovernment, and having been taken prisoner after the victory gained by Wu Wang, was put to death. A legend relates that when sentenced to execution, T'a Ki still retained so irresistible an influence through her personal charms, that none could be found daring enough to deal the fatal stroke. At length T'ai Kung, the aged and sagacious counsellor of Wu Wang, covering his visage, stepped forward and laid the enchantress low.

696.—T'ai Chang 太章. According to Hwai Nan Tsze, the great Yü (B.C. 2205), employed his assistant, T'ai Chang, to pace the earth from its eastern to its western border, and Shu Hai 豎亥, to

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perform the same task from north to south, by which means its length and breadth were ascertained.

697.—T'AI CH'ANG 太常. The second of the six Ministers of Hwang Ti. He "investigated the configuration of the earth."

698.—T'AI CHÊN FU-JÊN 太眞夫人. The lady of exalted sublimity,— the name attributed to the youngest of the fairy daughters of Si Wang Mu q v.

699.—T'AI HUNG 太鴻. The fifth among the six Ministers of Hwang Ti. He "investigated the Western region," and was also invested with the title of 司徒, or Minister of Instruction.

700.—T'AI JÊN 太任. The wife of Ki Li, and mother o the great Ch'ang (see Si Peh).

701.—T'AI KIANG 太姜. The wife of Tan Fu, duke of Chow q. v., and mother of Ki Li. A wise and virtuous Princess.

702.—T'AI SZE 太姒. The wife of Ch'ang (Si Peh). Of her ten sons, the second was Fa (Wu Wang, the founder of the Chow dynasty B.C. 1122).

703.—T'AI P'ING KUNG CHU 太平公主. The princess T'ai P'ing, one of the two daughters of T'ANG Chung Tsung, to whom that weak and slothful monarch abandoned the entire control of State affairs. After the murder of Chung Tsung A.D. 710, by his Empress, Wei How, the Princess became privy to the rising undertaken by Prince Lung Ki (see Ming Hwang), and enjoyed for a time the summit of favour and influence after the Emperor Jui Tsung, had been placed on the throne. On the latter's death, however, in 713, she was accused of treasonable intrigues and was put to death by order of the Prince with whom she had lately conspired, almost immediately after his accession to the throne. See Ngan Lo Kung Chu.

704.—T'AN-T'AI MIEH-MING 澹臺滅明. * 子羽. *B.* B.C. 513. One of the disciples of Confucius. According to Sze-ma Ts'ien, his outward appearance was so ill-favoured that the Sage at first despised him, until further acquaintance revealed the scholar's high degree of mental excellence. After studying under Confucius he travelled southward to the

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Kiang (Yang-tsze), and became the head of a school of 300 disciples. Confucius is said to have remarked of him: 吾以貌取人失之子羽, which is interpreted as signifying "Had I been guided in my choice by outward appearance I should have missed Tsze Yü. (Cf. S. K., k. 67); but doubt exists with reference to this saying. A fantastic legend is narrated in the 博物志, to the effect that when T'an-t'ai was on one occasion crossing the Yellow River, bearing with him a gem valued at 1000 pieces of gold 千金之璧, the god of the waters 陽侯, caused the billows to rise and two river-dragons 蛟龍 to assail the voyager's bark. Upon this Tsze Yü, exclaimed: "I am one who may be besought with reason, but not bereft by force!" 吾可以義求。不可以威劫, — and drawing his sword he slew the dragons, whereupon the waves at once became still. Then to manifest his lofty indifference, the sage threw the gem into the waters, but thrice it leapt back into his boat; notwithstanding which he at length crushed it in pieces and threw the fragments from him.

705.—T'ANG 湯, or Ch'êng T'ang 成 | , — T'ang the Completer, the designation borne by the Prince of Shang, who overthrew the tyrant Kieh q.v., in B.C. 1767, and became founder of the Shang dynasty, restoring humane and virtuous government to the Empire. Cf. L.C., III., p. 173.

706.—T'ANG YIN 唐寅. * 子畏. † 伯虎 A.D. 1470—1523. A celebrated scholar and artist, the most renowned among the painters under the Ming dynasty. His genius and high attainments were marred by a love of dissipation, and he affected a haughty contempt for the restrictions of custom and for the prizes ordinarily coveted by men of learning.

707.—T'AO 桃.—The Peach tree, an emblem of marriage and symbol of longevity. Much of the allegorical character with which this tree is invested is derived from an Ode of the *She King*, commencing with the following stanza: 桃之夭夭。灼灼其華。之子于歸。宜其室家, — "Graceful, O graceful yon peach tree stands, Blooming and bright are its blossoms. This maiden comes to her (husband's) abode, Well will she order her house and home!" Here the poet, celebrating the virtues of a Prince's well chosen consort, likens her in grace

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and promise to a blossoming peach-tree; and commentators add that 桃夭, the blooming elegance of the peach, symbolizes 后妃之德, the virtues of the Princess. From the above quotation, Chinese usage has adopted the phrase 于歸 to denote the marriage of a bride. Still more prominent is the position given to the peach tree in the mystical fancies of the Taoists. The most ancient superstitions of the Chinese attributed magic virtues to the twigs of the peach (see T'u Yü); and the fatulists of the Han dynasty added many extravagant details to the legends already existing. They described the 神丨, or peach-tree of the gods as yielding the fruit of immortality; and especially was this the case with the tree which grew near the palace of Si Wang Mu q. v., and whose fruit ripened but once in 3000 years. The fairy queen bestowed its produce only upon such favoured mortals as her imperial votaries Muh Wang and Wu Ti qq.v. One of the later panaceas of the Taoists was said to be composed of the gum of the peach-tree mingled with the powdered ash of the mulberry 桑, which not alone cured all diseases but also conferred the boon of immortality.

708.—T'AO YÜAN 桃園. The peach-garden in which the oath of brotherhood was cemented between Liu Pei, Kwan Yü and Chang Fei qq. v.

709.—T'AO CHU KUNG. See Fan Li.

710.—T'AO HUNG-KING 陶宏景. * 通明. A.D. 452—536. One of the most celebrated adepts in the mysteries of Taoism. He is said to have been passionately devoted to study from childhood, having begun at the age of four or five to practise writing in a bed of ashes with a pencil he had formed from a reed-stalk 荻. Having become possessed, when ten years old, of the writings of Ko Hung, he evinced an ardent desire to devote himself to the sublimation of the corporeal frame which formed the chief desideratum of the Taoist sages, and he therefore gave himself wholly up to a life of ascetic meditation and perpetual study. Made preceptor of the imperial Princes by Ts'i Kao Ti, he did not long remain a denizen of Courts, but stripping off his state apparel he retired into seclusion among the recesses of the Kow K'üh Mountains 勾曲山, where the eighth of the haunted grottoes 洞天 of the Taoists was situated. From

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the name of this reputed abode of the genii, he derived the appellation Hwa Yang Chên Jên 華陽眞人. The Emperor Liang Wu Ti, was at one time among the number of his disciples. After acceding to the throne this Sovereign endeavoured in vain to attract him into public life, and was accustomed to consult him in his retreat in all important junctures. Hence he bears the sobriquet of 山中宰相, the prime minister in the hills. He died at length at the age of eighty-five, without having manifested any sign of sickness or decay.

711.—T'ao K'an 陶侃. * 士行 A.D. 259—334. A celebrated statesman, renowned by the sagacity he displayed in the government of various provinces. It is related of him that as a boy, when fishing in the 雷澤 Lake, his net brought up a weaver's shuttle, which he carried to his home and hung up against the wall, but which immediately was transformed into a dragon and disappeared. As a young man, living with his mother in a state of poverty, he was much embarrassed by the arrival one day of a grandee who claimed shelter and refreshment under his roof; and he was enabled to shew hospitality only by the aid of his mother's devotion. She cut off her hair and sold it to obtain a jar of wine, and cut up the straw matting of the house to feed the visitor's horse. This circumstance becoming known, led to his advancement. Shortly before entering public life, he dreamt that he scaled the heights of heaven with the aid of eight wings, and passed through eight of the celestial doors, but was driven back from the ninth by the warder, who cast him down to earth, where the wings on his left side were broken. This dream was subsequently held to have been realized by his filling the post of Governor of eight provinces. Before attaining to high office, he was at one time superintendent of public fishponds, and he then sent to his mother a present of dried fish from this source; but she returned it with a rebuke for his breach of trust in sending her the property of the State. When governor of Kwang Chow he was accustomed to occupy a portion of his leisure in carrying a hundred bricks morning and evening to and from his study 朝運百甓齋外, etc., to keep, as he said his bodily powers in exercise, in order that his mental faculties might continue unimpaired. He stringently forbade the officials within his jurisdiction the indulgence in winebibbing, idleness, and gaming to which they had been accustomed, and caused

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their winecups to be cast into the river. With eqnal severity, he prohibited the study and practice of the Taoist philosophy.

712.—T'AO TSUNG-I 陶宗儀. * 九成. 14th century A.D. A man of letters and public functionary nnder the Mongol dynasty. In his later years he retired from office and betook himself to a life of study combined with agricultural pursuits. The work by which he is chiefly known, entitled 輟耕錄, was written in A.D. 1366.

713.—T'AO TS'IEN 陶潛. * 元亮. See T'ao Yüan-ming.

714.—T'AO YING 陶嬰. According to the 列女傳, a widow of the State of Lu 魯, who, being early deprived of her husband and importuned to accept a second marriage, declined to be less faithful to the memory of her late spouse than is the wild heron to its departed mate. She gave vent to her troubled feelings in an elegy which bears the name of the song of the Yellow Heron 黃鵠歌. K. S. L., k. 34.

715.—T'AO YÜAN-MING 陶淵明. * 元亮. A.D. 365—427. Great-grandson of T'ao Kan. (On the accession of the Sung dynasty, he changed his cognomen 名, to Ts'ien. See above). A scholar and dèlettante, celebrated by his distaste for official cares. When appointed Magistrate of P'êng Tsêh 彭澤, he occupied his post for barely 80 days, and resigned his seals in preference to "bending the back" on the arrival of a superior functionary, remarking that it was not worth while to crook the loins 折腰 for the sake of five measures of rice 五斗米. Retiring into a private station he adopted the designation of 五柳先生, from five willows which grew before his door. Versification, the pleasures of the wine-cup, and the harmony of his lute occupied the remainder of his days.

716.—T'ÊNG WANG KOH 滕王閣. A pavilion erected by the Prince of T'êng, one of the sons of T'ANG Kao Tsung (7th century A.D.), in the city of Nan-ch'ang (in modern Kiangsi). A poetical feast was held here on one occasion at the autumn festival of the 9th day of the 9th moon, when the poet Wang Po q. v., improvised some of his most celebrated verses.

717.—T'I YING 緹縈. Daughter of Ch'un-yü I q. v. When her father incurred in B.C. 157, the displeasure of HAN Wên Ti, and was

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sentenced to undergo the penalty of mutilation, he bewailed his hard lot in having no male child to assist him in his extremity, whereupon T'i Ying, one of his five daughters, bravely proceeded to Ch'ang-ngan with her father, and presented a memorial to the Emperor entreating that she might be permitted to become a public bondservant in expiation of her father's offence. Her boldness and filial devotion so touched the Emperor that he pardoned Ch'un-yü I and abolished the penalty of mutilation, the injustice of which, as urged by the intrepid maiden, was for the first time recognised and condemned.

718.—T'IEH KWAI SIEN-SHÊNG 鐵拐先生. One of the legendary patriarchs included by the Taoist writers in the category of the 八仙, or Eight Immortals. No precise period is assigned to his existence upon earth. He is said to have been named Li 李, and to have been of commanding stature and dignified mien, devoting himself wholly to the study of Taoist lore. In this he was instructed by the sage Lao Tsze himself, who at times descended to earth and at times was used to summon his pupil to interviews with him in the celestial spheres. On one occasion, when about to mount on high at his patron's bidding, the pupil, before departing in spirit to voyage through the air, left a disciple of his own to watch over his material soul (魄), with the command that if, after seven days had expired, his spirit (魂) did not return, the material essence might be dismissed into space. Unfortunately, when six days had expired, the watcher was called away to the death bed of his mother, and his trust being neglected, when the disembodied spirit returned on the evening of the seventh day, it found its earthly habitation no longer vitalised. It therefore entered the first available refuge, which was the body of a lame and crooked beggar whose spirit had at that moment been exhaled; and in this shape the philosopher continued his existence, supporting his halting footsteps with an iron staff.

719.—T'IEN CH'ANG 田常. A noble of the State of Ts'i, 5th century B.C. In B.C. 481, he put to death the reigning Sovereign, Duke Kien 簡公, and placed the latter's son (平公), upon the throne, taking the government into his own hands with the title of chief Minister. He at the same time assumed a fief which gave to himself and his descendants the chief control over the entire State; and in B.C. 379, his

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grandson T'ien Ho 田和, took the further step of deposing the last scion of the reigning house, Duke K'ang 康公, and seated himself upon the throne, thus becoming founder of the later lineage of Ts'i.

720.—T'IEN LUH KOH 天祿閣. A pavilion in the palace of the Han dynasty at Ch'ang-ngan, employed as a depository of the imperial archives and a place of study.

721.—T'IEN SUN 天孫. 1. A title given to the Tai Shan 泰山, the chief among the Five Sacred Mountains of China. The 博物志 alleges that it is veritably 天帝之孫, — the grandson of the god of Heaven. 2. A title attributed to the star *Chih Nü* (see K'ien Niu), which is said to be the grand-daughter of the god of Heaven.

722.—T'IEN TAN 田單. A native of the city of Lin Tsze (in the modern Tsi-nan Fu in Shantung). When the territory of Ts'i was invaded B.C. 284, by the armies of Yen (see Yo I), the only cities that remained uncaptured were the two named Lü 莒 and Tsi-mêh 即墨, the latter of which elected T'ien Tan as general of its forces. When the time seemed favourable for striking a blow at the beleaguering army, in B.C. 279, he had recourse to an elaborate stratagem for the enemy's destruction. Collecting a host of oxen within the city he fastened swords to their horns and tied bunches of reeds greased with fat to their tails; whereupon, setting fire to the reeds, he suddenly drove them against the besiegers, who were routed in great confusion. He followed up this success so vigorously as to recover the whole of the territories of Ts'i, and having installed the rightful Sovereign on the throne was rewarded with the feudal title of 安平君.

723.—T'IEN TING 添丁. Phr. To become the father of a man-child. The expression is attributed to Lu T'ung 盧同, a poet of the T'ang dynasty, who rejoiced that he had "added a subject" to the Empire, capable of rendering body-service to his Sovereign.

724.—T'U 兎. The Hare, (*Lepus sinensis*). This animal is reputed as deriving its origin from the vital essence of the Moon, to the influence of which luminary it is consequently subject. Chang Hwa, in the 博物志, asserts that the hare conceives by gazing at the Moon; though earlier writers have alleged that the female hare becomes with

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young by licking the fur of the male. She is said to produce her young from the mouth. Like the fox, the hare attains the age of 1000 years, and becomes white when half that period is completed. The red hare 赤 | is a supernatural beast of auspicious omen, which appears when virtuous rulers govern the Empire. Tradition earlier than the period of the Han dynasty asserted that a hare inhabited the surface of the Moon, and later Taoist fable depicted this animal, called 玉 | the gemmeous hare (see Yü), as the servitor of the genii, who employ it in pounding the drugs which compose the elixir of life.—T'u Yüan | 園, the Hare Garden, was the name given by Prince Hiao of Liang to the pleasure grounds in which he sought recreation surrounded by a retinue of scholars. The connection established in Chinese legend between the hare and the moon is probably traceable to an Indian original. In Sanskrit inscriptions the Moon is named Sasa, from a fancied resemblance of its spots to a leveret; and pandits, to whom maps of the Moon's surface have been shewn, have fixed on *Loca Paludosa* and *Mons Porphyrites* or *Keplerus* and *Aristarchus* for the spots which they think exhibit the similitude of a hare. (H. T. Colebrooke, in *Asiatic Researches*, Vol. IX., London 1809, p. 404). According to De Gubernatis (*Zoological Mythology*, Vol. II., p. 76), "the mythical hare is undoubtedly the moon. In Sanskrit the *çaças* means properly the leaping one, as well as the hare, the rabbit, and the spots on the moon (the *saltans*), which suggest the figure of a hare." Cf. also H. M. p. 422, for a mention of the hare in the moon in Buddhist legends. From these it doubtless passed into the Taoist repertory as mentioned above.—Phr. 守株待兎, *lit.* sitting beside a stump on the watch for a hare. This proverbial expression corresponds to the Latin saying *Rusticus expectat dum defluat amnis*, and is based on the following legend narrated by Han Fei-tsze q.v. A husbandman of the State of Sung, was ploughing one day when he saw a hare dash itself against a stump which stood in his field, and immediately fall dead. The foolish peasant, hereupon, abandoning his plough, seated himself beside the stump to wait for another hare to come and do likewise.

725.—T'u Fan 屠販.—The "Butcher Bazaar," — a name given by the dissolute ruler with whose reign the Ts'i dynasty came to an end, A.D. 500, to an amusement he devised, which consisted in presiding

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with his lovely concubine P'an Fei, over a bazaar established in his seraglio. While the imperial debauchee played the part of a butcher, weighing out meat to the buyers, P'an Fei sold wine to customers represented by the eunuchs and pages of the palace.

726.—T'u-ngan Ku 屠岸賈. Minister of the State of Tsin 晉, B.C. 597, who, according to a legend of doubtful authenticity, plotted the complete extirpation of the race of Chao Ts'ui q. v., in order to secure his own aggrandizement He accordingly fell upon and slew the three sons of Chao Ts'ui, and their nephew Chao So 趙朔, but the latter's wife, a daughter of the ducal house of Tsin, having given birth to a posthumous child, escaped with the infant into the palace, where she was screened from pursuit. As the murderer was known to be still bent on completing his design, two faithful adherents of Chao So, named Ch'êng Ying 程嬰, and Kung-sun Ch'u-k'iu 公孫杵臼, conspired to defeat his object by a noble self-sacrifice. Under pretence of betraying his trust, the former guided T'u-ngan Ku, to a spot where Ch'u-k'iu was hidden with an infant which he declared to be the heir; and the faithful servant was at once murdered together with the child; the true "orphan of the house of Chao" 趙氏孤兒, being meanwhile safely concealed. On growing to manhood he avenged his wrongs by slaying T'u-ngan Ku. Cf. S.K., k. 43 and K.Y., k. 5.

727.—T'u Sui 屠雎. A general employed by She Hwang-ti B.C. 220, and appointed Governor of the newly-annexed region of Nan Hai (the modern Kwang-tung). Was slain B.C. 218, near the present site of Canton in battle with the aborigines, by whom his troops were routed with great slaughter.

728.—T'u Yü 荼與. The elder of two brothers, of whom the younger was named Yü Lui 鬱壘, renowned for their magic control over evil spirits. According to the *Fêng Su T'ung* the Books of Hwang Ti 黃帝書, recount that these brothers were endowed with the power of summoning all disembodied spirits 鬼 before them, and having passed the ghostly legions in review beneath a peach-tree on mount Tu So 度朔, they took all those which wickedly wrought evil against mankind and having bound them with withes of reed 葦, (*arundo phragmites*), they gave them as food to tigers. In memory of this it was customary (adds the

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above authority), for the officials on the night of the last day of the year, to have figures cut in peach-wood mounted upon reeds, and to paint the likeness of a tiger on the doorways, as a talisman against evil.—At present, the names of the two brothers, written on two large squares of paper, are pasted on the entrance-doors of Chinese houses on the night before New Year, to guard the dwelling from harm. The elder of the two brothers is also called Shên T'u 神荼.

Tsze 子.—For proper names commencing with this character, see Index.

729.—Tsze Hü Tsze 子虛子.—An expression used in literature to denote an imaginary personage or character of fiction. Wu She Kung 亡是公, is another expression of the same kind, and the two are frequently used in combination.

730.—Tsze Ch'an 子產. The appellation borne by Kung-sun K'iao 公孫僑 of Tung-li 東里, a younger son of Duke Ch'êng of Chêng 鄭成公, (reigned B.C. 584—571), who was made chief Minister of that State at a time when lawlessness and disorder prevailed. His virtues and wisdom were such that a progressive course of improvement set in at once. When he had governed the State during three years, so great was the change effected that 門不夜關, 道不拾遺, — "the doors were not locked at night, and lost articles were not picked up from the highway." The whole of the people were bathed in tears when his death took place, and women laid aside their ornaments for a space of three months (S.K., k. 119). Confucius wept when he heard the news of his death. Cf. L.C., I., p. 42.

731.—Tsze Yeh 子業. The individual name of one of the sovereigns of the Northern Sung dynasty A.D. 465, — a monster of cruelty and lust. He is known in history as 廢帝, or the Deposed, having been torn from his throne and put to death before accomplishing the first year of his reign.

732.—Tsze Ying 子嬰. (The Infant), son of 二世皇帝, the second and last Sovereign of the Ts'in dynasty. On the latter being put to death in B.C. 207, by his Minister Chao Kao, the murdered Sovereign's son was proclaimed by the traitor in his stead, with the title

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秦王; but one of his first acts was to revenge his father's death by the assassination of Chao Kao. In the following year, he voluntarily tendered submission to the founder of the house of Han, Liu Pang, to whom he gave up the Imperial seal of State. A few days afterwards he was murdered by the bloodstained chieftain Hiang Yü.

733.—Tsze She Mên 紫石門. The Loadstone Gateway, reputed as having formed the Western entrance to the palace called A Fang Kung q. v. Through this gate the "barbarians" from the west were admitted to the Court, and any weapons that might be concealed upon their persons caused them, through the influence of attraction, to be drawn to the side of the gateway and prevented from advancing. Hence the gate was also called the 却胡門, or barbarian-repelling gate. (水經注).

734.—Tsze Wei Fu-jên 紫微夫人. One of the daughters assigned in Taoist legend to Si Wang Mu q. v.

735.—Tsze Yuan Fu-jên 紫元夫人. A daughter, like the above, of Si Wang Mu, also called Nan Ki Fu-jen, q. v.

736.—Tsai Yü 宰予. * 子我. One of the disciples of Confucius. He was fluent in speech and skilful in argument, but his character fell short of the standard of virtue established by the Sage's precepts. Confucius observed concerning him: 吾以言取人失之宰予, — "In choosing a man by his speech I have failed in Tsai Yü." Cf. the corresponding remark with reference to T'an-t'ai Mieh-ming.

737.—Tsao Fu 造父. The charioteer of Muh Wang of Chow q. v., B.C. 1000, whose eight steeds he drove on the Sovereign's famous journey to the West.

738.—Tsêng Kwoh-fan 曾國蕃. * 滌生. *B.* A.D. 1807. *D.* March 12th, 1872. The most celebrated among recent Chinese statesmen. A native of the province of Hunan, he passed into public life at the age of 32, after taking his degree as 進士, and first distinguished himself by the activity he displayed, while in retirement in his native province in 1852, in raising a body of volunteers to combat the Taiping insurgents. From this period onwards his name was inseparably connected with the movements undertaken in opposition to this formidable rebellion,

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and in concert with Hu Lin-yih q. v., and a few other earnest and active functionaries he maintained the Imperial cause in the Valley of the Yang-tsze during a prolonged struggle and against heavy discouragements. Having risen to the position of Governor-General of the Two Kiang provinces, he conducted the operations having for their object the recovery of Nanking, and at length entered the seat of his government after its capture in 1864, (see No. 201). Much revered by the Chinese for the wisdom and patriotism believed to actuate his conduct, Europeans had reason to believe him inspired by feelings of hostility toward themselves; but these opinions were modified on either hand by the course which he pursued when sent, in his capacity of Governor-General of the Province of Chih-li, to take action at Tientsing in 1870, with reference to the massacre of French subjects perpetrated there. He died suddenly while holding the office of Governor-General of the Two Kiang Provinces in 1872. Can. as 文正.

739.—Tsêng Shên 曾參 • 子輿. *B.* B C. 506. One of the chief among the disciples of Confucius, of whose doctrines he became the expositor after his master's death. He ranks second among the 四配, or Four Assessors of Confucius, and enjoys the title of 宗聖. A portion of the classic entitled 大學.—The Great Learning,—is attributed to his authorship. Cf. L. C., I., proleg, p. 119. He is conspicuously noted among the examples of filial piety, and numerous incidents are recounted in illustration of this virtuous trait in his character. Thus it is related that when a boy he was away from home, gathering firewood in the hills, when his mother suddenly required his presence. Unable to make him hear her call, she bit her finger, whereupon a sympathetic twinge of pain at once announced the fact to the youth, and he bent his steps homeward. After the death of his parents, he wept whenever he read the rites of mourning.

740.—Tsi 稷. The title attributed to an office exercised under the emperor Shun, B.C. 2255, the functions of which were the supervision of agriculture. The holder of this post was K'i 棄, of whose origin the following account is given by Sze-ma Ts'ien. Kiang Yüan 姜原, the Princess consort of the Emperor Kuh, B.C. 2435, having met with a giant's footstep while walking abroad, became with child through the act of set-

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ting her foot within the imprint. The offspring of this conception she sought to destroy, as a thing of ill-omen, and cast the child away time after time, but each time it was miraculously preserved from harm, even under the feet of horses and oxen. She therefore took back the child and having reared it gave it the name of K'i (the Castaway), in memory of its adventures. In his earliest youth, the boy took delight in planting trees and useful vegetables, and on growing to manhood he devoted himself to the pursuits of husbandry, teaching the people how to plough and reap. Upon this, the Emperor Yao made him 農師, Director of Husbandry, and Shun invested him with the fief of T'ai 邰, whence he derived the title of "Lord" and became known as How Tsi 后稷. His lineal descendant in after ages was Tan Fu, the progenitor of the Princes of Chow. After his decease, he became worshipped as the deified patron of agriculture, in succession to Chu 柱, a son of the Emperor Shên Nung, who had filled the office of 稷正, under that primeval ruler.—See Shêh.

741.—Tsiao Hung 焦竑. * 弱侯. A.D. 1541—1620. A statesman and scholar, distinguished by a marked leaning toward Taoist speculations. He held and expounded the doctrine of metempsychosis. Among the official posts he held was at one time that of envoy to the Korean Sovereign.

742.—Tsiao Sui 焦遂. 8th century A.D. A noted humourist, and one of the convivial band known as the Eight Immortals of the Wine Cup. It is said of him that during his rare intervals of sobriety he was dull and silent, but so soon as he felt the enlivening influence of wine he excelled in a flow of language and powers of improvisation.

743.—Tsiu Ts'üan 酒泉. The name given by Han Wu Ti to the territory added to his dominions in B.C. 108, by its cession from the Khan of the Hiung-nu. This region corresponds with a portion of the modern Suh-chow in Kan-suh province, and is said to have derived its name from a spring of sweet water, resembling wine in its flavour, which was discovered near the principal city it contained.

744.—Tso K'iu-ming 左邱明. Author of the commentary entitled the 左傳, an exposition of the *Ch'un Ts'iu* of Confucius. He is ranked among the disciples of the Sage, but nothing has been handed

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down respecting his history, nor is the precise period at which he lived known with certainty. He is not to be confounded with a worthy of the same name who is mentioned in the Confucian dialogues. Cf. L. C., I., p. 46, and v., proleg, p. 23.

745.—Tso Ts'ze 左慈. * 元放. 2nd century A.D. A professor of the art of magic highly favoured and often consulted by the usurper Ts'ao Ts'ao, on whose behalf his supernatural powers were frequently put forth. Among the instances of his necromantic ability it is related that when supping once with his powerful patron he heard the latter express a regret that one delicacy was wanting from the feast, viz., carp from the river of Sung-kiang; whereupon the sorcerer called for a brazen lavatory, and having filled it with water and baited a hook, he drew from the receptacle fish after fish of the desired kind. He could assume at will any transformation, or render himself invisible in the midst of a crowd; and in this manner he escaped on one occasion from the resentment of Ts'ao Ts'ao, who had ordered him to be seized and executed.

746.—Tsow Yen 騶衍 A philosopher said to have flourished in the 4th century B.C., and to have composed treatises on cosmogony and on the influences of the 五行 five ruling elements. He is believed to have annotated the 周禮, and there are indications which point to a probability that he had access to a knowledge of the teachings of Hindu cosmogonists. Cf. T. S. K., k. 5. art. 大九州. According to Sze-ma Ts'ien, he was a younger contemporary of Mencius, and a native of the state of Ts'i, where his brother, Tsow Ki 騶忌, stood high in favour with Prince Wei 威王 of that State (A.D. 378), and held office as the latter's Minister. Cf. S. K., k. 74.

747.—Tsü Sung 沮誦. A legendary personage, said to have filled the office of Recorder under the Emperor Hwang Ti, and to have aided Ts'ang Hieh q. v., in the invention of written characters. He shares the divine honours paid to the latter, as joint founder of the art of writing.

748.—Ts'ai Ch'ên 蔡沈. * 仲默. † 九峯. A.D. 1167—1230. Son of Ts'ai Yüan-ting, whose fame as a scholar and metaphysician he even surpassed. Chu Hi, whose instructions he long

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followed, proclaimed him in his later years, as the destined expositor of his philosophy, and this trust was discharged by Ts'ai Ch'ên, in the works now bearing his name.

749.—Ts'ai King 蔡京. *D.* A.D. 1126. Minister of Sung Hwei Tsung, the disasters of whose reign are in a great measure attributed to the laxity of this personage, who encouraged the vagaries in which the Emperor took delight, and overthrew the system of government matured in the previous reign by Sze-ma Kwang and his colleagues. After the destruction of the power of the Sung dynasty, by the Kin invaders, he was degraded and banished to Yai-chow, but died on his way thither.

750.—Ts'ai Lun 蔡倫. * 敬仲. A chamberlain of the Emperor Han Ho Ti (A.D. 89—105), and reputed as the inventor of the art of paper-making, for which purpose he is said to have employed the bark of trees and the cordage of fishing-nets. Ennobled as 龍亭侯.

751.—Ts'ai Shuh Tu 蔡叔度. The fifth son of the "Chief of the West" or Si Peh q. v., named Tu, and deriving the title *Ts'ai* from the fief conferred upon him by his elder brother, Wu Wang, B C. 1122. In B.C. 1115 he joined his younger brother Kwan Shuh Sien q. v., in a seditious movement against Wu Wang's son and successor, upon which he was deposed from his fief by Chow Kung, the guardian of the youthful Sovereign (his own elder brother).

752.—Ts'ai Shun 蔡順. * 君仲. Celebrated as an example of filial piety and tender devotion to his mother. The same story is told of him as of Tsêng Shên q. v viz., that he was recalled from a distance by a sensation of pain which visited him when his mother bit her own finger. During the troubles ensuing upon Wang Mang's usurpation, A.D. 25, when a state of famine prevailed, he nourished his mother with wild berries, retaining only the unripe ones for his own sustenance. On her death, while mourning beside her coffin, he was called away by attendants who exclaimed that the house was on fire; but he refused to leave the spot, and his dwelling remained unharmed. As his mother had been greatly alarmed, in her lifetime, whenever thunder was heard, he made it his duty, after her death, to repair to her grave during thunderstorms, and to cry out: "Be not afraid, mother, I am here!"

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753.—Ts'ai Wên Ki 蔡文姬, or Ts'ai Yen 琰. 2nd century A.D. Daughter of Ts'ai Yung q. v., and inheritor of her father's genius in literature and art. She became specially renowned by her skill in music, and it is related that as a child her acuteness of ear and musical knowledge were such as to enable her to tell by its sound the number of one of the strings of her father's lute which snapped while he was playing. Was married to Tung Sze 董祀, shortly after which event, circâ A.D. 194, she was made prisoner by the Hiung nu during one of their inroads and detained by their Sovereign, who took her to wife and had two sons by her. She was at length ransomed by Ts'ao Ts'ao q. v., for 1000 pieces of gold, and was reunited to her lawful spouse.

754.—Ts'ai Yin 蔡愔. The Imperial messenger who, accompanied by Ts'in King 秦景, Wang Tsun 王遵, and fifteen others, was despatched to India by Han Ming Ti in A.D. 65, to search for and bring back a golden image the existence of which, tradition asserts, had been revealed to the Emperor in a dream. The envoys returned with the sacred writings of the Buddhists and accompanied by Indian teachers, by which means the Buddhist doctrines became known in China.

754a.—Ts'ai Yüan-ting 蔡元定. * 季通. † 西山. A.D. 1135—1198. Celebrated among the schoolmen of the Sung dynasty by his erudition in general, and notably of his labours in elucidation of the text of the Yih King. Was highly revered by Chu Hi, whose friend and correspondent he became, and who in turn bestowed instruction on his son Ts'ai Ch'ên, — see No. 748.

755.—Ts'ai Yung 蔡邕. * 伯喈. A.D. 133—192. A politician and man of letters, whose genius illumined the turbulent epoch of the close of the Han dynasty. From early life he devoted himself to the study of the classics, and notably the Books of Odes and History, upon which he wrote a commentary. In A.D. 175, he was employed in superintending the work of engraving on stone the authorized text of the Five Classics. In public life, he opposed the usurpation of Tung Cho, who nevertheless prevailed upon him to take office; in consequence of which, on the usurper's downfall, he was cast into prison, where he shortly afterwards died. His fame as a humourist and wine-bibber is scarcely inferior to his literary renown. It is related of him that he could consume a *tou* of wine

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(about 130 pints)! *per diem*, and from his fondness for liquor he derived the sobriquet of 醉龍, or the Dragon of Wine-bibbing. As a musician, also, he possessed extraordinary skill. It is recorded that once, while a refugee in the State of Wu 吳, and while seated by the fireside of an entertainer, his attention was attracted to the sound emitted by a fragment of T'ung wood (*sterculia*) 桐木, which lay burning on the hearth, and declaring that its tone gave promise of rare excellence, he converted it into the body of a lute. As the handle of this instrument still retained signs of scorching, it gave rise to the name of 焦尾琴, or the Lute with the scorched Handle. On another occasion, seeing a lance made with a slender shaft of young bamboo, he broke it in two and fashioned a portion of the stem into a flute. These varied qualities have caused Ts'ai Yung to be extolled as the prince of convivial scholars.

756.—Ts'ang Hieh 倉頡, otherwise called 史皇,—the recorder-sovereign. Reputed as the inventor of the art of writing, in the mythical period of antiquity. According to certain legendary writers, he reigned as Emperor in succession to Fuh-hi (28th century B.C.), and having ascended a mountain overlooking the river Loh 洛, he was presented by a supernatural being in the shape of a tortoise, rising from the waters, with a view of the mysterious tracings upon its back, whence he was enabled to "lay bare the permutations of nature and to devise a system of written records." Other fables represent him as having been a Minister under Hwang Ti, distinguished by possessing four eyes and the countenance of a dragon. He is said to have elaborated the art of forming written characters by imitating the foot-prints of birds, upon which achievement being accomplished, according to an ancient mystical treatise, "Heaven caused showers of grain to descend from on high; the disembodied spirits wept in the darkness; and the dragons withdrew themselves from sight." (春秋元命苞). Before this divine invention took place, the only method of recording events and governmental ordinances was by means of "Knotted cords" 結繩, (as stated in the commentary of Confucius upon the Yih King 易經繫辭). See Tsü Sung, conjointly with whom Ts'ang Hieh is worshipped as 字神, the God of Writing.

757.—Ts'ang Sang-chi Pien 滄桑之變. Changes in

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the face of nature produced by cataclysmal convulsions or the lapse of time. The phrase is derived from the expression ascribed to Ma Ku q. v., in the 神仙傳. Cf. T. K. T'ang Chung Tsung, 14th year.

758.—Ts'ao Chao 曹昭, or Ts'ao Ta Ku 曹大家. See Pan Chao.

759.—Ts'ao Chih 曹植. 子建. A.D. 192—232. Third son of the great usurper Ts'ao Ts'ao q. v. Distinguished by precocious talent and poetical genius, he devoted himself wholly to literary diversions and kept aloof from the political intrigues and convulsions of his time. His elder brother, having succeeded to the throne from which Ts'ao Ts'ao had ousted the Han dynasty, was, it is said, jealous of the poet's talent, and with a desire to bring him to confusion commanded him one day to compose an ode while taking seven paces. Complying with this order, Ts'ao Chih took the prescribed number of steps and improvised a satirical quatrain as follows:—

"A kettle had beans inside,
And stalks of the bean made a fire;
When the beans to their brother-stalks cried,
'We spring from one root,—why such ire?'"

From this incident the poet was said to compose verses in seven paces 七步成詩 (*stans pede in uno*). He was raised to the rank of Prince of Ch'ên 陳王, and can. as 思文. Literary tradition includes his name among the seven Geniuses of the reign Kien Ngan 建安七才子.

760.—Ts'ao Fuh-hing 曹弗興. Third century A.D. A famous painter, *temp.* Wu Sun K'üan (A.D. 240). Having painted a screen for this Sovereign, he carelessly added the representation of a fly to the picture, and so perfect was the illusion that on receiving the screen Sun K'üan, raised his hand to brush the insect away. A picture of a dragon (the ruler of the watery element), painted by him is said to have been preserved until the epoch of the Sung dynasty, when, during a protracted drought, it was brought forth and placed on the surface of a lake. No sooner had this been done than clouds began to gather and rain fell in abundance, as though evoked by a living dragon.

761.—Ts'ao How 曹后. *D.* A.D. 1079. The Empress Ts'ao, mother of Sung Ying Tsung, who succeeded to the Throne A.D.

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1063. Having fallen dangerously ill a month or two after his accession, he nominated his mother as Regent on his behalf, whereupon, "seated behind a curtain," the Empress transacted business with the Ministers of State — 垂簾聽政, an expression which has become typical of a female regency. The wisdom and rectitude of the Empress Regent were highly extolled, but her reluctance to part with the authority entrusted to her aroused anger at length in the Emperor's mind, which was, however, dissipated on her yielding to the persuasions of Han K'i q. v. and his colleagues, and surrendering her functions of government.

782.—Ts'ao Kwei 曹劌. B.C. 684. A native of the State of Lu 魯, who, though a simple peasant, gained high repute by the advice which he tendered in military matters. Duke Chwang 莊公, being about to lead his army to do battle with the forces of Ts'i, Ts'ao Kwei insisted upon an audience, and shewed himself so well qualified to act as counsellor that he accompanied the duke in his chariot and contributed toward winning the victory of Ch'ang Cho 長勺, in which the forces of Ts'i were wholly routed

783.—Ts'ao Kwoh-k'iu 曹國舅. Reputed as a son of Ts'ao Pin and brother of the Empress Ts'ao How q. v., but this circumstance is as doubtful as the remainder of his history. He is enumerated as one of the Eight Immortals 八仙 of Taoist fable.

784.—Ts'ao Ngo 曹娥. A maiden rendered famous by her filial devotion. Her father, a wizard by profession, was drowned, according to the legends, on the 5th day of the 5th moon in the year B.C. 180, and his body could nowhere be found. Ts'ao Ngo, at this time aged only fourteen years, wandered in a disconsolate state for seventeen days along the banks of the river (near the modern Shao-hing Fu in Che-kiang), where her father had met his death, and finally cast herself in despair into the waters. Before many days had elapsed her body rose to the surface, and the admiring multitude saw that she was clasping the remains of her father in her arms. A State funeral was decreed in her honour and a temple was erected to her memory.

785.—Ts'ao Pin 曹彬 * 國華. *D.* A.D. 999. A military commander who, on the downfall of the short-lived dynasty of the After

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Chow, transferred his allegiance to the founder of the Sung dynasty, and aided materially in consolidating the latter's power. In A.D. 964, he served under Wang Ts'üan-pin 王全斌, in effecting the subjugation of the independent sovereignty of Shuh, which had been formed in the region of modern Sze-ch'wan, and distinguished himself in this campaign both by martial skill and by the zeal with which he sought for books and records while others were intent only on plunder of a richer kind. In 974, he swept the Yang-tsze with a fleet, while engaged in the final operations destined to complete the mastery of the House of Sung; and in order to transport an army from the North to complete the investment of Nanking, then held by the pretender Li Yü 李煜, he threw a bridge of boats across the river at Ts'ai She 采石. When all preparations for an attack had been completed, he caused his subordinate commanders to take solemn oaths that on the morrow they would not needlessly slay a single adversary, and then gave the signal for the assault. His merciful intentions were rewarded by the bloodless surrender of the city, whereupon he courteously received the submission of Li Yü, and sent him with all respect to the Emperor. Was ennobled as 魯公, and posthumously created 濟陽郡王. Can. as 武惠.

766.—Ts'ao P'ei 曹丕. *D.* A.D. 239, Son of Ts'ao Ts'ao q. v. On his father's death in A.D. 220, he administered the government for some months in the name of the Emperor Hien Ti, under the title of Prince of Wei 魏王, which he inherited from his father; and on the death of the imbecile and helpless monarch, he seized the Throne and proclaimed himself Emperor, adopting the title Wei as the appellation of his dynasty.

767.—Ts'ao Ts'an 曹參. *D.* B.C. 190. One of the early supporters of the founder of the Han dynasty, and ranked with Siao Ho q. v., among the wisest of his counsellors. When Siao Ho felt his end approaching, in B.C. 193, he rejoiced to learn that his functions as Prime Minister were entrusted to Ts'ao Ts'an, who continued to hold them until his death. Ennobled as 平陽侯.

768.—Ts'ao Ts'ao 曹操. * 孟德 *D.* A.D. 220. The most prominent character in the great drama of history forming the epoch known as that of the Three Kingdoms. The son of a military official of

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obscure origin, he rose to notice through services rendered in A.D. 184, in a campaign against the Yellow Turban insurgents; and like the other leaders of the day, he speedily carved out a position for himself, proclaiming himself Governor (in A.D. 192). of the provinces occupying the region of modern Shantung, whence he had expelled the insurgent armies. In the interim he had joined Yüan Shao, q. v., in declaring war against the usurper Tung Cho, and on the latter's assassination in A.D. 192, he boldly aimed at the possession of supreme power. Supported by numerous forces, he defeated one after another the chieftains who stood in his way, and having put to flight the formidable Lü Pu q. v. in A.D. 195, he snatched the reins of government from the hands of the Ministers who surrounded the imbecile Emperor Hien Ti, and removed the latter to a state of virtual confinement. Declaring himself generalissimo of the Empire 大將軍, he assumed the title 武平侯, and in A.D. 213, further added to his dignity by proclaiming himself Duke of Wei 魏國公. His usurpation was meanwhile unintermittingly contested by Liu Pei q. v., and the latter's kinsman Sun K'üan, of whom both were aspirants to universal dominion. He nevertheless continued to add, by slow but sure degrees, to his quasi-Imperial power, and in A.D. 214, the ambitious designs he harboured became avowed in his treatment of the Emperor's consort, the Empress Fuh 伏后. This lady having sought to induce her kindred to organize resistance against the usurper, he despatched one of his adherents to make her a prisoner. The unhappy Empress was seized in the hiding place to which she had retreated, dragged barefoot through the palace, and cast into a dungeon, where she shortly afterwards died. Her two sons were at the same time put to death. Ts'ao Ts'ao's daughter, who had been introduced in the Imperial harem, was hereupon proclaimed Empress. Soon afterwards he assumed royal dignities, with the title Prince of Wei, but in A.D. 220, he succumbed to sickness, leaving four sons, of whom the eldest succeeded to his functions and title. See Ts'ao P'ei.

789.—Ts'i Ki-kwang 戚繼光. * 元敬. † 南塘. *D.* circâ A.D. 1600. A famous military commander of the reign Ming Kia Tsing. In A.D. 1563, he successfully combated an invasion of Fu-kien by the Japanese, as lieutenant of a senior and likewise celebrated general, Yü Ta-yeo 俞大猷; subsequently to which he gained high

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distinction in defending the coast line of Chekiang against a renewed incursion. Was styled the "hero of a hundred fights;" and is greatly esteemed as a writer on tactics and military organization. Can. as 武毅公.

770.—Ts'iao Kwo Fu-jen 譙國夫人. The lady Si 洗氏, widow of Fêng Pao 馮寶, a man of great influence in the southern portion of the present province of Kwang-tung at the close of the Ch'ên dynasty. When the armies of the founder of the Sui dynasty advanced in A.D. 590, to subjugate the province, then almost entirely in the hands of a leader of the aboriginal tribes, the lady Si equipped a force of her retainers to coöperate with the Imperial army in reducing the city of Kwang-chow. Her auxiliary forces rendered substantial services under the command of her grandson Fêng Ngang 馮盎, and they were inspirited to deeds of valour by her own presence among them in full panoply of war. For her eminent services she received the title of Duchess of Ts'iao (as above), the title of Duke being posthumously conferred upon her late husband.

771.—Ts'ien Kêng 箋鏗. See P'êng Tsu.

772.—Ts'ien Kiao 錢鏐 • 眞美. A.D. 851—932. A native of Hang-chow in modern Chekiang, who rose to power from a humble station during the epoch of the downfall of the T'ang dynasty. Known in early life as a desperado at the head of a band of salt-smugglers, he was attracted into the public service, and after successfully combating the rebel Hwang Chao q. v., he was made governor of his native region. In A.D. 894, was raised to the rank of tributary Prince, with the title 吳王. In A.D. 907, he was proclaimed Prince of Wu and Yüeh, 吳越王, and for many years he continued to reign with great splendour as a vassal of one or other of the ephemeral dynasties which sprang up at this period, having his capital at Hangchow. It is related of him that, having built a great embankment to guard against the inundations arising from the tidal waves in the river Ts'ien-t'ang, the work was at one time endangered by a sudden rush of waters, whereupon he commanded a body of archers to shoot their arrows at the flood, which retreated on receiving this discharge. Was can. as 武肅.

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773.—Ts'IEN YÜAN-KWAN 錢元瓘. * 明寶. *D.* A.D. 941. Son and successor of the foregoing. During his reign he shewed himself a liberal patron of literature and the arts. He died of grief, it is said, on the destruction by fire of a palace he had built. Can. as 文穆. He was succeeded by his son Ts'ien Hung-tso 錢弘佐, a youth, who died after a few years reign, and was momentarily replaced by his brother Ts'ien Hung-sin 弘信. He however, with a second brother, was set aside by the military chiefs into whose hands the government had fallen, in favour of his younger brother, — see below.

774.—Ts'IEN HUNG SHUH 錢弘俶. * 文德. Brother of the preceding. Commenced to reign A.D. 947. He continued to govern the principality founded by his grandfather until A.D. 976, when he resigned his functions into the hands of the now firmly established dynasty of Sung. Can. as 忠懿. He left seven sons, of whom the youngest, named (see No. 775).

775.—Ts'IEN WEI-YEN 錢惟演. * 師聖. (see No. 774). Was distinguished as a scholar and poet.

776.—Ts'IEN WÊN-FÊNG 錢文奉 * 廉卿 A grandson of Ts'ien Kiao, and one of the most accomplished men of the 11th century. Was distinguished no less by skill in the martial arts than by his profound scholarship.

777.—Ts'IEN TA-HIN 錢大昕. * 辛楣. † 曉徵. A.D. 1728—1804. A distinguished scholar and antiquarian.

778.—Ts'IN CHUNG 秦仲. *D.* B.C. 821. Chieftain of the territory of Ts'in during the reign of CHOW SÜAN WANG, in whose service he conducted a victorious campaign against the Hien Yün 玁狁, or barbarous tribes of the North-west. In a subsequent encounter with the Jung 戎, on the Western frontier he fell in battle.

779.—Ts'IN HUO 秦火. The fires of Ts'in, — *i. e.* the conflagration in which, by the advice of Li Sze q. v., the existing literature of China was destroyed in B.C. 213, with the exception of "works on medicine, divination, and agriculture."

780.—Ts'IN KING 秦鏡. A magic mirror which, according to tradition, was possessed by the Sovereigns of Ts'in, and which had the

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property of reflecting the inward parts of those who looked upon it and revealing the seats of disease. Hence used as a metaphor for "perspicuousness," "searching intelligence," in the phrase 高懸, which further refers to the legend that when Kao Tsu, the founder of the Han dynasty, entered the capital of Ts'in in B.C. 206, this valuable trophy, suspended high on the palace wall, fell into his hands. Cf. K. S. L., k. 28, art *king*.

781.—Ts'IN K'IUNG 秦瓊, * 叔寶. 7th century A.D. A soldier under the Sui dynasty, who cast in his lot with the founder of the House of T'ang, A.D. 618, and rose to high distinction. His achievements were rewarded by the gift of a golden vase from his Imperial master and his portrait was added to the Ling Yen Koh, or gallery of Heroes. It is commonly alleged that one of the figures painted on the entrance-gates of all public offices in China is a representation of this personage. The other figure is said to be a portraiture of Yü-ch'ih King Têh, — see Yü-ch'ih Kung. The practice of depicting these heroes as keeping watch and ward over public affairs is ascribed to T'ANG Hüan Tsung, who believed that the spirits of these champions of his ancestral line were enrolled as his invisible defenders against the powers of evil.

782.—Ts'IN KWAN 秦觀. * 少游. † 太虛. A.D. 1049—1100. A poet, contemporary with Su Tung-p'o, under whose patronage he rose to high employ.

783.—Ts'IN KWEI 秦檜. * 會之. *D.* A.D. 1155. A statesman of the reign of SUNG K'in Tsung, and Kao Tsung. Having been taken prisoner by the Kin Tartars when Northern China fell into their hands, circâ A.D. 1126, he remained for some years a nominal captive among the invaders, who, however, entrusted him with important official functions. In 1134, when the Emperor Kao Tsung was flying from his newly-constituted capital at Hang-chow, Ts'in Kwei suddenly made his appearance on board the vessels that were conveying the Imperial cortège, declaring that he had escaped by stealth from his imprisonment and had hurried to offer his services anew to the State. He implored his Sovereign to consent to a peaceable division of the Empire, ceding the northern half of China to the conquering Tartars. The Sovereign gave ear to these,

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perhaps, the wisest counsels that could be tendered to him, and under Ts'in Kwei's auspices peace was restored and relations of superficial amity inaugurated with the northern invaders, who desisted from further encroachments. For this politic conduct, in counselling peace with the barbarians, the name of Ts'in Kwei, has been covered with perpetual obloquy by unreasoning and malignant historians. It serves even at the present day as an opprobrious synonym for such among Chinese Ministers or public functionaries in general as have shewn a disposition to deal amicably with Europeans. An undoubted blot on the reputation of Ts'in Kwei, is the animosity he displayed toward Yoh Fei, the renowned general, whom, as the intractable foe of the Tartars, he caused to be imprisoned on a shallow pretext and put to death. In A.D. 1142, he was invested with the title of 魏國公, and the supreme direction of affairs remained in his hands almost until the moment of his death.

784.—Ts'ing Ch'êng Shan 青城山. A mountain near Ch'êng-tu Fu, the capital of Sze-ch'wan. It is termed the chief peak of the Min Shan 岷山 range, and is reputed in Taoist legend as one of the sanctuaries of the genii. It is said to possess seventy-two caves, corresponding with the 72 seasons (侯) of the year, and eight larger caverns, corresponding with the eight divisions (節) of time. The Taoist books call this mountain the Fifth Cave-Heaven 五洞天, and describe it as the general place of assemblage for the gods and genii. T. K. T'ang Chwang Tsung, Tung-kwang, 3rd year.

785.—Ts'ing Nang Shu 青囊書. The Medical treatises of the Azure satchel. It is related that a venerable adept in the mystic arts bestowed upon Kwoh P'oh q. v., a satchel containing nine volumes filled with records of ancient lore, whence the philosopher drew his stores of knowledge. The books were at length stolen from Kwoh P'oh, by his pupil Chao Tsai 趙載, and shortly afterwards accidentally burnt. Met. for the secrets of medical science.

786.—Ts'ing Niao 青鳥. The two azure-winged birds of Si Wang Mu q. v., whose aërial messengers (like the doves of Venus), they were. Hence the depositaries of secrets and in particular the bearers of amatory correspondence are metaphorically indicated by this term, with reference principally to a legend relating that when the goddess was about

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to pay one of her accustomed visits to Wu Ti of the Han dynasty, two birds flew in from the West and perched before the Emperor.

787.—Ts'ing Yün 青雲. The azure clouds. *Ts'ing yün che che* 青雲之志. met. for ambition (reaching to the Heavens). This saying was employed by T'ao Hung-king q. v., and is applied to the diligence that should be used by aspirants for literary distinction.

788.—Ts'iu Hao 秋毫. The hare's-down of autumn,—met. for that which is most delicate and imponderable; the infinitesimally small. Cf. Mencius, L. C., II., p. 17. Wang Hi-che relates in his Treatise on Pencils that in times of old, when an examination was held of the materials most suitable for the manufacture of pencils, the fine hair of the hares of Chao 趙國兎毫, gathered in autumn, was found to be the best.

789.—Ts'ui Hao 崔浩. * 伯淵. 5th century A.D. A celebrated statesman and author, famed for the feminine beauty of his countenance almost equally with his erudition. Was especially devoted to antiquarian studies and Taoist mysticism, but deeply learned, at the same time, in classical literature. After holding high office at the Court of the Wei dynasty, he became involved in political disgrace and was put to death circâ A.D. 435.

790.—Ts'ui Hao 崔顥. *D* A.D. 755. A celebrated poet of the T'ang dynasty. His ode entitled 黃鶴樓, or the tower of the yellow crane, written at a building of that name in the city of Han-yang, is said to have provoked such admiration on the part of Li Peh, that on perusing it the latter declared he would indite poetry no more.

791.—Ts'ui Sin-ming 崔信明. A public official and poet in the reign of T'ang T'ai Tsung, A.D. 627—650. His birth, which took place on the 5th day of the 5th Moon, was heralded by the singing of unknown birds, an omen which was interpreted as betokening future literary eminence but lack of official distinction. He rose indeed into high repute as a poet, but was noted equally for his vanity and boastfulness. The line commencing one of his odes 楓落吳江冷, was vaunted by himself as the height of literary excellence, but on his being requested by a contemporary named Chêng She-i 鄭世翼, whom he once encountered while voyaging by river, to allow him to peruse the entire stanza, his rival,

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after reading the verses, contemptuously threw the scroll into the stream, exclaiming: 所見不如所聞,—what I have seen does not come up to what I have heard; and thereupon pursued his journey.

791a.—Ts'ui She 崔氏. Distinguished as the solitary female among the Twenty-four examples of filial piety. It is related of her that, her mother-in-law being old and toothless, she nourished her with milk from her own breast, by which means she infused new life and vigour into the frame of her adopted parent.

792.—Ts'ui Ying 崔鶯. A celebrated heroine of romance whose fortunes are recounted in the drama entitled 西廂記, a work of the 14th century, which is, however, based on a novellette entitled 會眞記, composed some four hundred years earlier. The ground work of the story in either case consists in an amour between Ts'ui Ying, and a young student named Chang Kün-jui, by whose efforts the lady and her mother are saved from falling into the hands of brigands while dwelling at a monastery styled the 普救寺. The heroine's waiting-maid, Hung Niang, is the type of roguish go-betweens in Chinese fiction.

792a.—Wan Fên I 萬分一. One in ten thousand, — something exceedingly slight; infinitesimal; a bare possibility; (elliptically, 萬一). Derived from a metaphor employed in a speech attributed to Chang She-che 張釋之, a councillor of Han Wên Ti (T. K. Wên Ti, 3rd year).

793.—Wan Urh 婉兒. The infantile name of a celebrated female genius of the T'ang dynasty, daughter of an official named Shang-kwan 上官, by his wife, the lady Chêng 鄭氏. While pregnant with this child, the lady dreamt that a supernatural being presented her with a balance, saying: "with this you may weigh the Empire" — 持此可秤量天下. When the child was about one month old, the mother asked it playfully: "Is it you are to weigh the Empire?" The infant responded with an inarticulate sound. At the age of fourteen the girl was unequalled for intelligence, grace, and wit; and having attracted the notice of the Court she was placed in the Imperial harem as a lady of honour. In A.D. 708, the Emperor Chung Tsung raised her to the rank of Chao-yung 昭容, and submitted for a length of time to her influence.

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794.—Wang Chih 王質. One of the patriarchs of the Taoist sect. It is recorded of him that he flourished under the Tsin dynasty, and having wandered in the mountains of K'ü Chow 衢州, to gather firewood he entered a grotto in which some aged men were seated intent upon a game at chess. He laid down his axe and looked on at their game, in the course of which one of the old men handed to him a thing in shape and size like a date-stone, telling him to put it in his mouth No sooner had he tasted it than he "became oblivious of hunger and thirst." After some time had elapsed one of the players said: "It is long since you came here; you should go home now!" whereupon Wang Chih, proceeding to pick up his axe, found that its handle had mouldered into dust. On repairing to his home he found that centuries had passed since the time when he had left it for the mountains and that no vestige of his kinsfolk remained. Retiring to a retreat among the hills, he devoted himself to the rites of Taoism, and finally attained to immortality

795.—Wang Ch'ung 王充. * 仲任. *B.* circâ A.D. 19. *D.* circâ A.D. 90. A philosopher, perhaps the most original and judicious among all the metaphysicians China has produced. He attracted notice while occupying an obscure station by the extent of his learning, acquired in despite of poverty; but the views he expounded were too conspicuously opposed to the superstitious orthodoxy of the learned classes to meet with general acceptance or to gain for him official favour. His life was consequently passed in the discharge of petty functions. In the writings derived from his pen, forming a work in thirty books entitled Critical Disquisitions 論衡, he handles mental and physical problems in a style and with a boldness unparallelled in Chinese literature. He exposes the "exaggerations" (增) and "inventions" (虛) of Confucianists and Taoists with equal freedom, and evinces in the domain of natural philosophy a strange superiority to the fantastic beliefs of his countrymen. A grudging recognition of his worth is accorded in the Imperial *catalogue raisonnée* of Kien-lung, where, while admitting the truth of his attacks upon superstitious notions, the orthodox compilers reprehend his excess of zeal and in particular his "boundless audacity" in the chapters which he entitles Interrogations of Confucius and Criticisms upon Mencius. Although little known in its original text, his work is extensively quoted in cyclopaedias

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and other compilations. It forms part of the great collection of writers of the Han and Wei dynasties.

796.—Wang Hi-che 王羲之. * 逸少. A.D. 321—379. A public official of distinction, but principally celebrated for his skill in penmanship, the modern principles of which he in great measure instituted. The invention of the style of writing called *Kiai-shu* 楷書, is attributed to him. From the title of his office, 右軍將軍, he is frequently referred to as 王右軍. Was father of seven sons, among whom those named 徽之, 操之, and 獻之, all rose to distinction.

797.—Wang Hien-che 王獻之. * 子敬. A.D. 344—388. Youngest son of the foregoing, and celebrated like his father as a scholar and calligrapher.

798.—Wang Hü 王詡. A mystic recluse of the Taoist sect, who is said to have received the teachings of Lao Tsze himself, and to have dwelt in the 4th century B.C., in a mountain-retreat called the Demon Valley 鬼谷, whence he became known as Kwei Kuh Tsze.

799.—Wang Jung 王戎 * 濬仲. 3rd century A.D. One of the Seven Worthies, — see Chuh Lin. He held office as a Minister of Tsin Hwei Ti, but is reprobated in history as having abandoned the discharge of his duties to underlings while he gave himself up to a life of pleasure and extravagance. He was distinguished by a commanding appearance and a piercing gaze. Ennobled as 安豐侯. It is related in illustration of the grasping covetousness which characterized him that he kept daily tally of the income derived from the enormous estates he possessed all over the Empire; and that, having a rare and valuable growth of plums in his orchards he caused the stones of all the fruit to be removed before being sent to market, lest the growth should be propagated by others. Hence the expression: 鑽李核. to indicate miserly or selfish precaution.

800.—Wang King 王景. * 仲通. A philosopher and man of letters circâ A.D. 60. Studied astronomy and divination. In A.D. 58, was employed by Han Ming Ti to regulate the canals and irrigation courses, which had fallen into decay. When subsequently holding the post of Governor of Lu Kiang, he introduced, it is said, the use of oxen in ploughing instead of human labour.

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801.—WANG K'IAO 王喬, or WANG-TSZE K'IAO 王子喬, — said to have been the designation of Prince Tsin 太子晉, a son of CHOW Ling Wang, B.C. 571. According to the legends, he abandoned his heritage and gave himself up to a wandering life, diverting himself by playing upon the flute. Having been initiated into the mysteries of Taoism by Tow K'iu Kung, he dwelt with this sage for thirty years upon the How-she Mountain 緱氏山. One day he sent a message to his kindred desiring that they should meet him on the 7th day of the 7th Moon, at the summit of this mountain; and at the time appointed he was seen riding through the air upon a white crane, from whose back he waved a final adieu to the world as he ascended to the realms of the genii. (列仙傳). The expression 喬松之壽, is interpreted as signifying "longevity such as that of [Wang], K'iao and [Ch'ih], Sung [tsze] q. v.

802.—WANG K'IN-JO 王欽若. *D.* A.D. 1025. A courtier and high official during the reign of SUNG Chên Tsung, whose superstitious vagaries he encouraged, enjoying in return the highest Imperial favour and bounty. To his intrigues the upright Minister K'ow Chun owed his downfall.

803.—WANG LUN 王倫. *D.* A.D. 1144. Repeatedly employed as an envoy from SUNG Kao Tsung, to the Sovereign of the Kin Tartars in the conduct of the negotiations carried on under the auspices of Ts'in Kwei. After the conclusion of a treaty of peace the Tartar Sovereign sought to retain Wang Lun in his service. The envoy refused, however, to accept the proffered appointment, whereupon in a fit of irritation the barbarous ruler ordered him to be strangled.

804.—WANG MANG 王莽. B.C. 33.—A.D. 23. A nephew of the Empress of HAN Yüan Ti, distinguished in early life by great intellectual powers and by a notable degree of affection for his mother. Ennobled in B.C. 16 as 新都侯, he passed rapidly from one high office to another and gradually advanced toward the possession of supreme power. In B.C. 6, he was created 大司馬, or Generalissimo. On the death of the Emperor Ngai Ti in B.C. 2, the dowager Empress, acting as Regent, installed him in the discharge of the principal functions of

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government. In A.D. 1, received the title of 安漢公, or Duke Protector of the House of Han. In A.D. 3, he made his daughter Empress by marrying her to P'ing Ti, whom, in A.D. 5, (after introducing numerous innovations in the laws and system of government), he removed by means of poison. He then caused his daughter the Empress, who was childless, to name as Emperor an infant of two years old, one of the lineal descendants of the former Sovereign Süan Ti, whilst he himself was nominated to act as Regent (居攝), on behalf of the infant Sovereign, who was styled 孺子嬰. In A.D. 8, he declared himself Emperor, under the title 新皇帝, degrading the infant Sovereign to the rank of duke with the title 定安公, and relegating him to a state of strict confinement in which he grew up without even being taught the use of articulate sounds. Was eventually driven from power after a prolonged contest with Liu Siu and other insurgents; and having been defeated in battle after battle he finally perished, A.D. 23, in a revolt of his remaining troops. His corpse was torn in pieces by the soldiery after his head had been struck from his shoulders by a trader named Tu Wu 杜吳.

805.—Wang Mêng 王猛. * 景略. *D.* A.D. 375. The able and trusted Minister of Fu Kien, q. v. Having been recommended to the latter by a patron who discovered his superior talents whilst still in an obscure station, he rapidly rose to high office and was ennobled as 清河侯. In A.D. 359, he was made Governor of King Chao 京兆尹, — the metropolitan department, and in A.D. 372, was named prime Minister. When shortly afterwards overtaken by mortal sickness, Fu Kien himself implored Heaven with solemn sacrifices at the State temple to spare the life of his faithful servant. Wang Mêng, rebuked his Sovereign for this act, and shortly afterwards died. Can. as 武.

805a.—Wang Ngai 王裒. One of the patterns of filial piety, said to have lived during the Wei dynasty. After his mother's death, he was accustomed, in tender commemoration of the terror she felt when alive on the occurrence of thunderstorms, to proceed on all such occasions to her tomb and to screen it from the elements until the storm had ceased. In memory of his father, who was slain by robbers, he is reputed to have burst one day into tears on reading the verse of the Book of Odes which commences with the words 蓼蓼者莪, and in which allusion is

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made to the death of parents. From that time forward he ever refrained from pronouncing this verse in his recitations. Cf. L.C., IV., p. 350.

806—WANG NGAN-KWO 王安國. * 平甫. 11th century A.D. A brother of Wang Ngan-shih (see below), and like him a celebrated scholar, but an uncompromising opponent of the latter's innovations.

807.—WANG NGAN-SHIH 王安石. * 介甫. † 半山. A.D. 1021—1086. A celebrated scholar, poet, and statesman, who powerfully influenced the fortunes of China under the Sung dynasty. Having attracted by his literary merit the notice of Ow-yang Siu, q. v., he was advanced by this Minister to a judicial office, and after serving with distinction in various posts he was raised in A.D. 1060, by an Imperial Mandate to one of the principal offices in connection with the administration of justice. Although more than once summoned to Court by the Emperor Ying Tsung, he constantly excused himself as being unworthy to offer advice to the Sovereign, — an excess of humility the sincerity of which is doubted by historians. In 1067, having been appointed Prefect of Kiang-ning, he was for the first time presented to the Emperor; whose successor, Shên Tsung, on ascending the Throne in the following year, almost immediately chose Wang Ngan-shih, as his most intimate counsellor and placed him a few months afterwards at the head of affairs. The theories on government which Wang Ngan-shih had elaborated during many years of study now received a rapid development, and he was hailed for a time by all but a few cautious politicians as a heaven-sent regenerator of society. The Emperor, adroitly flattered by comparisons between himself and the wise rulers of antiquity, allowed Wang Ngan-shih, to monopolize authority and to introduce his administrative schemes despite all opposition. The ground work of his theory of government appears to have consisted in an extension of the duties of administration to a degree previously unknown in the Chinese system, but justified, in his eyes, by the political institutions recorded in the 周禮, or State Regulations of the Chow dynasty, which he adopted as his model. Under his influence, a commission was appointed to draw up a fresh edition of the classical texts, with the object of substituting for former commentaries the views which Wang Ngan-shih was desirous of supporting; and at the same time new departments of government were created to carry into effect the

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political changes he introduced (變新法). Among these the most far-reaching and eventually injurious were the method of State advances to cultivators of the land 青苗法, and a system of universal militia enrolment 保甲法, by which the whole population was rendered liable to service as an armed constabulary. Whatever benefit might have accrued to the agricultural classes from the system of government loans, was wholly neutralized through the rapacity and villany of the underlings and satellites into whose hands the disbursement of the advances and the collection of interest lapsed, distress and impoverishment taking the place of the expected advantages to the people; whilst on the part of the State, vast sums were irrecoverably lost The enrolment system, also, speedily proved a burden through the exactions to which it gave rise, and the injustice frequently entailed by the responsibility for the offences of others which was laid collectively upon all the members of each 甲 or tything. These and other revolutionary schemes were vigoriously opposed by the great Minister Sze-ma Kwang, although at the outset he had been blinded to Wang Ngan-shih's faults by the brilliancy of his genius, as also by Su She, Han K'i, and other statesmen; but he nevertheless continued to wield an almost boundless influence throughout the reign of Shên Tsung. No sooner had the latter, however, vacated the Throne (A.D. 1085), than Sze-ma Kwang rose into power, superseding Wang Ngan-shih, and shortly before the ex-Minister's death he saw the whole of his system of legislation condemned and repealed. During life he shone, on the confession of his most vigorous opponents, as a poet and author of rare genius. He was ennobled as 荊國公, and can. with the title 文.

808.—Wang Pa 王霸. (I.) * 儒仲. 1st century A.D. A scholar and official renowned for uprightness and unflinching loyalty. On the usurpation of power by Wang Mang, he cast off his robes of office and withdrew into a private station. After the accession of Kwang Wu to the throne he was persuaded to return to office, but on finding his motives misinterpreted he threw up his appointment and retired with his family to a humble cottage where he passed the remainder of his days.

809.—Wang Pa 王霸. (II.) * 元伯. A contemporary with the foregoing, and one of the commanders who aided Liu Siu in his struggle for empire. He is chiefly remembered by a stratagem with which

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he encouraged the insurgent army to press forward to a river when pursued by a larger force, by assuring them that the stream was solidly frozen over. This assurance, although unfounded when given by Wang Pa, was verified as though by a miracle when the army reached the banks of the river, the ice giving way so soon as the troops had crossed. Created 淮陽侯.

810.—Wang Pa 王霸. (III.). An alchemist of the sixth century, who dispensed in unstinted charity among the poor of the region of 閩 (the modern Fukien), the gold his art enabled him to produce.

811.—Wang Pei 王栢 * 會之. † 魯齋. 13th century A.D. A scholar of high repute, and a fellow-worker with Chu Hi, in the domain of philosophy. Can. as 文憲.

812.—Wang Pi 王弼. * 輔嗣. *B.* A.D. 226. *D.* A.D. 249. A celebrated scholar under the Wei dynasty. Was deeply versed in the mystic lore of the Yih King, and notwithstanding the early age (twenty four), at which he died, his erudition was such as to cause him to be looked upon in subsequent ages as the founder of the modern philosophy of divination. His theories on this subject remained unchallenged until the period of the Sung dynasty, when a fresh school was founded by Ch'ên Hi-i, (see No. 104a).

813.—Wang Po 王勃. * 子安. A.D. 648—675. A brilliant and precocious scholar. His poetical talents and erudition gained universal applause, and his instruction was eagerly sought by crowds of students, but he was unfortunately drowned at the early age of twenty-eight while crossing a river. His younger brother, Wang Shao 王劭, was author of a History of the Sui dynasty.

814.—Wang P'u 王溥. * 齊物. A.D. 922—982. A celebrated scholar and public official. Distinguished as the accumulator of a vast collection of books.

815.—Wang Si-tsio 王錫爵. * 元馭. A.D. 1534—1610. A Minister of State and distinguished scholar.

816.—Wang Siang 王祥. * 休徵. A public official under the first Sovereign of the Tsin dynasty A.D. 265. His fame rests chiefly upon an incident which illustrates his devotion to filial duty, and which has given him a place among the recognized examples of this virtue.

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His stepmother expressing a wish one day during winter to obtain some fresh fish, although all the rivers were frozen, he lay down upon the surface of a sheet of ice until the warmth of his body caused it to melt, by which means he was enabled to take a pair of carp and to present them to his stepmother.

817.—Wang She-chêng 王世貞. * 元美. † 鳳洲.
A.D. 1526—1590. A celebrated scholar and historical compiler.

818.—Wang Show-jên 王守仁. * 伯安. † 陽明.
A.D. 1472—1528. A distinguished public official and celebrated writer. Was Governor of several Provinces in succession, and in this capacity gained high renown through his conduct of military affairs. In 1518, he subdued an insurrection in Kiang-si and in 1527, conducted a campaign against the wild tribes of the mountainous regions in northern Kwang-si. Can. as 文成.

819.—Wang Sze-chêng 王士禛. * 貽上. † 漁洋.
A.D. 1634—1711. A distinguished statesman and patron of letters.

820.—Wang Suh 王肅. * 子雍. Celebrated as a statesman and scholar during the Wei dynasty, circâ A.D. 240. Author of divers historical commentaries. Can. as 景侯.

821.—Wang Tan 王旦. * 子明. A.D. 957—1017. Celebrated as a statesman and scholar. Held office as one of the chief Ministers of the Emperor Sung Shên Tsung. Was one of three brothers, the sons of Wang Yeo 王佑 (Tsze 景叔), a statesman of high repute. The latter, rejoicing in the promise of distinction given by his sons, predicted that they would rise to fill the posts of the Three Ministers of government (三公), and planted before his door three *hwai* trees (*sophora japonica*), as emblems of the united grandeur to which he trusted his sons would rise. Hence the family became subsequently known as the 三槐王氏, and to this incident some writers have traced the origin of clan or family designations (堂名). Wang Tan was ennobled as 魏國公; and can. as 文正. His brothers did not rise to special distinction.

822.—Wang Tao 王導. * 茂弘. *D.* A.D. 339. A public official of high repute under the Tsin dynasty. His statesmanship

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won for him the title of 江左夷吾, — the I-wu of Kiang-tso (his native region.) (I-wu, — see Kwan Chung).

823.—WANG TSIEN 王翦. A general in the service of She Hwang-ti, in whose cause he attacked and subjugated the State of Chao, B.C. 229. When the conquering Sovereign was about to undertake the subjection of the State of Ts'u, he asked his general Li Sin 李信. how large an army he required, to which the latter replied that 200,000 men would suffice. Wang Tsien demanded 600,000, and the campaign was entrusted to his less cautious rival. The latter having been disastrously repulsed, Wang Tsien was sought at his home by She Hwang-ti, in person, and entreated to take the command, with the number of troops he had at first named. To this he consented. but with the condition that large estates should be conferred upon him for the benefit of his children. Having taken the field, B C. 222, he wore out the patience of his adversaries by remaining steadfastly ensconced behind his entrenchments, and finally, taking them at unawares, fell upon them and utterly routed the forces of Ts'u. He took captive the Prince of that State Fu Ts'u, 負芻, and slew his general Hiang Yen 項燕

824.—WANG TSÊNG 王曾. * 孝先 *D.* A.D. 1038. A distinguished statesman of the reign of SUNG Chên Tsung, and his successor. When the Empress of Chên Tsung, Liu How 劉后, assumed the reins of government after her consort's decease, A.D. 1022, Wang Tsêng, then filling one of the chief Ministries of State, was the only high official who ventured to hold an independent tone. He vainly endeavoured to induce the Empress, a daring and extravagant woman, to yield the direction of affairs to her son, who, although young, had reached an age which entitled him to assume the supreme control. When the vast and costly temple built by Chên Tsung and designated the Yü Ts'ing, Chao Ying Kung q. v., was destroyed by fire in A.D. 1029, the Empress took advantage of the calamity to degrade him from his post, to which he was restored, however, after some years of disgrace. Ennobled as 沂國公, and can. as 文正.

825.—WANG TS'AN 王粲 * 仲宣. A.D. 177—217. A poet and scholar of deep erudition. One of the Seven Geniuses of the reign Kien-ngan, — see Ts'ao Chih.

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826.—Wang T'ung 王通. * 仲淹. A.D. 583—617. A celebrated man of letters, whose teachings were attended by a multitude of scholars. Author of divers classical commentaries.

827.—Wang Wei 王維. * 摩詰. A.D. 699—759. One of the foremost among the poets of the T'ang dynasty, and celebrated also as a scholar and artist.

828.—Wang Wên-che 王文治. * 禹卿. † 夢樓. A.D. 1730—1802. A noted public official, celebrated as a master of the art of calligraphy.

829.—Wang Yen-chang 王彥章. * 子明. *D.* A.D. 923. A military commander in the service of the After Liang dynasty A.D. 907—915. Distinguished equally by immense strength and great daring. He wielded in battle a pair of iron lances, each weighing one hundred catties, of which one rested upon his saddle while he bore the other in his hand. Hence he was styled 王鐵鎗, or Wang of the Iron Lances. After maintaining for many years a contest against the rising power of the founder of the After T'ang, he was finally defeated, wounded, and taken prisoner at the battle of Chung Tu 中都. The conqueror vainly endeavoured to gain his allegiance, and he submitted to execution in preference to transferring his fealty to a new Sovereign.

830.—Wang Ying-lin 王應麟. * 伯厚. A.D. 1223—1296. A celebrated scholar and author.

831.—Wang Yüan 王遠. * 方平. A Taoist astrologer and soothsayer, said to have been high in favour with the Emperor Han Hwan Ti A.D. 147—167. It is related of him that the divine sage Lao Kün (Lao Tsze), bestowed on him a thaumaturgic formula called the Charm of the Nine Revolutions 九轉靈符, and placed him in authority over 15,000 genii. The female genie or fairy Ma Ku q. v., is said to have been his sister.

832.—Wang Yün 王允. * 子師. *D.* A.D. 193. An officer of the Court of Han Ling Ti, who, remaining secretly unshaken in his loyalty during the usurpation of Tung Cho, at length contrived the assassination of the latter at the hands of Lü Pu. He himself was murdered in the following year by political opponents.

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833.—Wei Chao 韋昭. 3rd century A.D. A functionary under the Wu dynasty circâ A.D. 275, and celebrated as a historical commentator.

834.—Wei Chêng 魏徵. * 玄成. *D.* A.D. 666. Famous as the Minister and trusted counsellor of T'ai Tsung, the most able and powerful among the Sovereigns of the T'ang dynasty. His wisdom and integrity have made him revered as a model to subsequent ages.

835.—Wei Hiao 隗囂. *D.* A.D. 33. An insurgent leader and competitor with Han Kwang Wu for possession of the Empire on the downfall of Wang Mang q. v. He maintained for some years an independent Sovereignty in the Western provinces of China; but was attacked in A.D. 32, by Kwang Wu with all his forces, and having been reduced to great straits died whilst beleaguered by the Imperial army.

836.—Wei How 韋后. Empress Consort of T'ang Chung Tsung, whom she poisoned in A.D. 710. Her endeavour to usurp the supreme power was, however, defeated by Prince Lung Ki, (see Ming Hwang), who took up arms against her in the following year, with complete success, upon which the Empress and many of her adherents were put to death.

837.—Wei Kao 韋皐. * 城武. *D.* A.D. 805. Celebrated as a statesman and administrator. Appointed in A.D. 785 to the government of Shuh 蜀, he victoriously repelled incursions of the T'u-fan from Tibet, and during the twenty years ensuing, until the time of his death, continued to govern his province with rare ability. By his sagacious and humane administration prosperity and peace were ensured to such a degree that he was worshipped for many centuries as the guardian genius of the province. Ennobled as 南康王, and can. as 忠武. It is related of him that, when an obscure student, he espoused the daughter of a functionary named Chang Yen-shang 張延賞, who, blind to his son-in-law's merits, was accustomed to treat him with great contumely. Having risen to distinction in later life, Wei Kao was sent to supersede his father-in-law in the office which he held as a provincial governor; in doing which he travelled under the feigned name of Han Ngao 韓翱, and overwhelmed his father-in-law with confusion when his identity became revealed.

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838.—Wei Ku 韋固. A hero of legendary romance, said to have flourished under the T'ang dynasty. Passing one day through the town of Sung Ch'êng 宋城, he saw an old man sitting by moonlight engaged in turning over the leaves of a book, who, in reply to his inquiry, told him that this volume contained the matrimonial destinies of all mankind. Taking from his wallet a red cord 赤繩, the old-man said: "With this cord I tie together the feet of husband and wife. Though born in hostile households or widely sundered countries, their fate is inevitably fulfilled at last. Your wife, I will tell you, is the daughter of an old woman named Ch'ên, who sells vegetables in yonder shop." Having heard this, Wei Kao went next day to look about him, and saw the woman carrying in her arms an ill-favoured child of two years old. He secretly hired an assassin to murder the infant, and this man dealt a blow at it accordingly, but missed his aim and only left a scar upon its eyebrow. Fourteen years later Wei Kao, became the husband of a beautiful girl, whom after marriage he observed wearing a patch upon her eyebrow, and on making inquiries, he found that she was the identical person whose union with him had been foretold.—This legend, recounted under the T'ang dynasty, is probably the earliest embodiment of the Chinese belief in the existence of an invisible link (typified by the red cord), between bride and bridegroom, and expressed in the saying: 偶自天成。緣從月儉.—Matches are made in Heaven, and the bond of fate is forecast from the Moon. See Yüeh Lao.

839.—Wei Peh-yang 魏伯陽. A native of Kwai K'i 會稽, *temp.* Han dynasty, celebrated as a Taoist philosopher and alchemist. Author of a professed commentary on the Yih King, entitled 參同契, which is, at the same time, reputed as treating allegorically of the elixir of life. The 神仙傳, relates of him that having devoted himself in a mountain-retreat to the preparation of the elixir of immortality, he at length completed the magic powder, which, by way of experiment, at the advice of his eldest brother, he administered in the first instance to a dog. The animal instantly fell dead, but, undismayed by this, Wei Peh-yang himself swallowed a portion of the drug, and likewise expired immediately. His elder brother, still confiding in the virtues of the elixir, next swallowed a dose, with the same result. The third brother, observing to himself that

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if this were the result of the search after immortality, it seemed better to leave the quest alone, went to prepare for the interment of the bodies. He had scarcely turned his back when Wei Peh-yang arose, and completing the mixture of his drugs, placed a portion in the mouth of his brother and the dog, both of whom at once revived. The two brothers and the dog forthwith entered upon immortality and became enrolled among the ranks of the genii.

840.—Wei Shêng 魏勝. * 彥威. *D.* A.D. 1161. Celebrated as a military commander, who first raised himself from an obscure position by enrolling a body of troops with whom he recaptured Hai Chow 海州, from the Kin Tartars in A.D. 1161. In the following year, he successfully defended the same city against a renewed attempt at seizing it. Two years later he fell in battle. He is said to have been the first to employ gunpowder in warfare; but the explosive compound he used appears to have consisted rather in a species of Greek fire than a propulsive agent. (Cf. Journal N. C. B. Royal Asiatic Society Shanghai, 1872, Art. V.). His skill in strategy and his inventive genius introduced many new tactics and implements of warfare in the Chinese armies.

841.—Wei Shêng Kao 尾生高, or 微 丨 丨. A legendary character, referred to in the works of Chwang Tsze, and other early writers. He is extolled as a model of steadfastness and constancy, as in the phrase 信若 丨 丨. Having a rendezvous with a woman whom he was to meet under a bridge (said to have been the Lan K'iao q. v., at Ch'ang-ngan), he was overtaken by a sudden rising of the waters, when, rather than abandon his tryst, he stood clasping the wooden support of the bridge until overwhelmed by the flood. He is referred to, but in a depreciating tone, by Confucius, — see L. C., I., p. 44. Cf. K. Y. k. 4.

842.—Wei Show 魏收. * 伯起. A.D. 506—572. Author of the History of the Wei dynasty A.D. 386—556.

843.—Wei Ts'ing 衛青. * 仲卿. *D.* B.C. 106. A favoured minion and subsequently general of Han Wu Ti. Shortly after the latter's accession to the throne he raised to his seraglio a singing-girl named Wei Tsze-fu 衛子夫, from the household of his sister, and installed her in the position of prime favourite. Through her instrumentality Wei Ts'ing, her illegitimate brother, was introduced to the

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Emperor's notice, and in B.C. 139, he was raised to the rank of grand chamberlain 太中大夫. Was subsequently ennobled as 長平侯, and employed in high military commands, gaining distinction on repeated occasions in campaigns against the Hiung-nu. In B.C. 119, after the defeat and death of Li Kwang, was created joint-generalissimo 大司馬, in conjunction with Ho K'ü-ping q. v. Can. as 烈.

844.—Wei Tsze 微子. The viscount or Chief of Wei, a principality under the dynasty of Shang. He was named K'i 啓, and was a kinsman by the mother's side of the licentious tyrant Chow-sin, whose misrule and cruelty he reprobated in consultation with two other nobles, B.C. 1122. Cf. L. C., I., p. 273. From the resolution he formed to withdraw from the dominions of the tyrant comes the phrase 𠂤 𠂤 去商. See Ki Tsze and Pi Kan.

845.—Wei Yang 衛鞅, —properly Kung-sun Yang 公孫鞅, of the State of Wei, circâ B.C. 370. While still a young man was raised to the post of Minister to the ruling Prince of Wei, to whom a counsellor is related to have said: "Wei Yang has marvellous talents, — if he be not employed in an official post, it were better that he be put to death, lest another kingdom obtain his services!" In B.C. 361, he was allured into the employ of 孝公, duke of Ts'in, who had proclaimed offers of high reward to men of ability from other States, and was created Lord of Shang 商君. As an administrator of the criminal laws he was severe to the verge of cruelty. When standing one day by the banks of the river Wei 渭水, he spoke, it is said, of criminals, whereupon the waters of the stream, as though anticipating his judicial verdict, turned to a blood-red colour. On the other hand, during the twenty four years of his rule so great was the respect for the laws instilled by his severity that property dropped on the highway was picked up by none but the rightful owner, brigandage disappeared, and order reigned throughout the land. In B.C. 338, notwithstanding, the people of Ts'in rose against him and put him to death.

846.—Wei-yang Kung 未央公. The palace erected at Ch'ang-ngan by Siao Ho q. v., for his Sovereign, the founder of the Han dynasty, B.C. 202. The Emperor, amazed with its magnificence on first beholding it, severely reproved the designer for his lavish expenditure.

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847.—Wei Wu-ki 魏無忌. *D.* B.C. 244. Youngest son of Prince Chao 昭王 of Wei, by whom he was created lord of Sin Ling 信陵君. Was one of the four leaguers or chieftains who banded together to resist the encroachments of the House of Ts'in, over whose forces he gained a brilliant but transitory success in B.C. 247, at the head of the forces of five allied principalities.

848.—Wên Kung of Tsin 晋文公. B.C. 696—628. The historical title of Ch'ung Urh 重耳, who succeeded to the throne of the State of Tsin in B.C. 635. During his tenure of power he shone as a wise and humane ruler, effacing the evil results of the previous years of disorder (see Li Ki, Hi Ts'i, and Chao Ts'ui). He attained, also, to the leadership in the confederacy of Princes known as that of the Five Chieftains 五霸, by whom the Empire of the Chow dynasty was long swayed. His early life was a career of mingled romance and hardship. Dreaded by his father's concubine, the beautiful Li Ki, who feared lest he should deprive her son Hi Ts'i of the succession, he was compelled in B.C. 654, to fly from his city of P'u 蒲, whither at the instigation of Li Ki, his father had despatched a eunuch to take his life. Accompanied by Hu Yen, Chao Ts'ui, and a few other faithful adherents, he took refuge with the chief of the Ti 狄 barbarians, who bestowed upon him his two daughters. The elder of these, known as Shuh Wei 叔隗, he took to wife, giving the younger in marriage to Chao Ts'ui. After nineteen years of exile, the Prince was finally enabled to reënter his native State and assume its government.

849.—Wên Ch'ang 文昌. The name of a constellation (forming part of Ursa Major), the stars composing which, six in number, are enumerated under distinguishing names by Sze-ma Ts'ien in his 天官書 (S. K., k. 27); and are popularly believed to constitute the abode of the god of Literature, called 文昌帝君. (Cf. Journal N. C. B. Royal Asiatic Society, 1872, Art. II).

850.—Wên Chêng-ming 文徵明. *徵仲. A.D. 1470—1559. A noted scholar and famous master of the art of calligraphy. Specimens of his handwriting are still in existence and are highly prized.

851.—Wên Ki 文姬. The household name of Ts'ai Yen q.v.

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852.—Wên Kün 文君. 2nd century B.C. A lady famed in verse and story, the daughter of Cho Wang-sun, and wife of Sze-ma Siang-ju q. v, by whose seductive music she was beguiled into an elopement.

853.—Wên Ti 文帝. *D.* B.C. 157. Son of Kao Tsu, the founder of the Han dynasty, by a concubine named Po Ki 薄姬. He succeeded to the throne in B.C. 179, after the usurpation by the Empress-dowager Lü How. Wên Ti is celebrated in history as a prudent and humane Sovereign, whose regard for his people led him to inculcate and practise the strictest economy. He is also renowned for the filial devotion he displayed as a youth toward his mother. During a sickness which lasted three years, it is said, he never left her apartment nor changed his apparel. The title 文帝, or God of Literature is also attributed to the star Wên Ch'ang, — see No. 849.

854.—Wên T'ien-siang 文天祥. * 履善. † 宋瑞. A.D. 1236—1282. A Minister distinguished by his unshaken fidelity to the last Sovereigns of the Sung dynasty. Was one of the small band of statesmen who, after the downfall of the execrated Kia Sze-tao, struggled, although vainly, to retrieve the Imperial fortunes and resist the progress of the Mongol encroachments. In A.D. 1276, he was sent as ambassador to the camp of Bayan (P'eh-yen, q. v.), the lieutenant of Kublai, to negotiate terms of peace, but was detained as a prisoner. Effecting his escape while being sent toward the North, he made his way by sea to rejoin the fugitive Court, and for a year or two longer continued the hopeless struggle against the invaders. In 1277, he made a stand with the Imperial forces at Chang Chow 漳州, in modern Fukien, where he put to death an official named Wu Sün 吳浚, who, having himself submitted to the invaders, came to advise Wên T'ien-siang, to adopt a similar course. After some transient successes, he was defeated by Li Hêng 李恒, an adherent of the Mongols, at Hing Kwoh 興國, and compelled to retreat toward the South-east coast. The Emperor Twan Tsung, having died in his obscure refuge at Yai Shan 厓山, on the coast of Kwang-tung, A.D. 1278, Wên T'ien-siang was named guardian 少保, of the youthful heir, with the title 信國公. Made prisoner shortly afterwards on the final defeat and destruction of the Imperial force, he was sent in custody to the Court

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of Kublai, where he resisted all persuasion to change his allegiance, and after a captivity of some years' duration was finally put to death.

855.—Wên Yen-po 文彥博. * 寬夫. A.D. 1006—1097. A celebrated statesman, colleague with Fu Pi, and other Ministers of the reigns Sung Jên Tsung and Shên Tsung. Created 潞國公. For an instance of his precocious intellect see No. 656.

856.—Wên Wang 文王. The title of canonization posthumously conferred on the "Chief of the West" (see Si Peh), by his son Chow Kung.

857.—Wu 吳. The name of an ancient division of China, occupying the region lying immediately to the south of the river Yang-tsze and extending from the sea to the Po-yang Lake. The modern Kiang-su. Used in compounds of proper names, as 吳季札 Wu Ki-cha, (see Ki-cha), etc.

858.—Wu Ch'ê 五車. Met. for collections of books. The saying is derived from Chwang Tsze, who wrote concerning a certain scholar that his books amounted to five cart-loads. Hence Tu Fu, in one of his poems, wrote: 男兒須讀丨丨書.

859.—Wu Ch'eng 吳澄. * 幼清, or 伯清. † 草廬. A.D. 1249—1333. A celebrated scholar, author of numerous treatises and commentaries. Can. as 文正.

860.—Wu Fan 吳範. * 文則. 3rd century A.D. A famous professor of the art of divination. He attached himself to Sun K'üan, q. v., whose future greatness he foretold, when the latter was at the outset of his struggle for power, and became the trusted counsellor of this martial hero. Ennobled as 都亭侯.

861.—Wu Hien 巫咸. Reputed, on the authority of the Shu King (cf. L. C., III., p., 478), as having been a Minister of the Sovereign T'ai Mow, B.C. 1637; but in the same passage a statement occurs that Tsu Yih, in B.C. 1525, enjoyed the services of Wu Hien 巫賢. Commentators have differed widely in the interpretation of these names. Some argue that the character *wu* 巫 represents simply an individual name; whilst others are of opinion that it must be taken here as elsewhere in the sense of "priest" or "diviner." Hence tradition has

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assigned to the person or persons mentioned as above the invention of sundry processes of divination, and the name has been carried back to the days of Hwang Ti and of Yao, whose physician Wu Hien is asserted to have been. According to the 史記, he was an astrologer in the service of Hwang Ti. Cf. J. C. L. k. 25.

882.—Wu now 武后. The Empress Wu, by whom the government of China was usurped during the latter half of the seventh century. Originally named Wu Chao 曌, the daughter of a man of low station, she became one of the inferior concubines 才人 of the Emperor T'ai Tsung of the T'ang dynasty, on whose death in A.D. 649, she retired to a Buddhist nunnery, where, still at an early age, she assumed the monastic garb and vows. Here, a few years later, she was observed by the Emperor Kao Tsung, who had already noticed her while an occupant of his father's seraglio. Kao Tsung's Empress, anxious at the time to destroy the influence of a favoured concubine, and having discovered her consort's fancy for the youthful nun, took the latter from her retreat and introduced her into the palace. Once reëstablished at Court, the adventuress speedily contrived to engross the monarch's admiration, and in A.D. 654, she was raised to the rank of Chao I 昭儀, and recognized as prime favourite. In the following year the Empress was deposed in order to make way for her quondam protegée, and from this moment the latter's influence over the Emperor and in State affairs continued only to increase. To gratify her vindictive desires more than one of the most eminent public servants was sent to execution, and changes were liberally introduced to suit her tastes in the institutions and ceremonial of the Empire. In A.D. 674, she raised her nephew Wu Ch'êng-sze 武承嗣, to the rank of Duke of Chow 周國公, whilst the Emperor and herself assumed respectively the titles 天皇 and 天后 or Emperor and Empress of Heaven. On the death of Kao Tsung in A.D. 683, he was succeeded by one of his sons, a feeble youth (known in history as Chung Tsung), who contentedly resigned the powers of government into the hands of the Empress-dowager a month after his accession to the throne. The Empress, relegating the actual Sovereign to a state of virtual confinement, with the title of Prince of Lu Ling 廬陵王, hereupon assumed the full attributes of supreme power, which she continued to wield triumphantly for

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nearly twenty years. Her despotic rule was maintained with pitiless cruelty, statesman after statesman falling a victim to her resentment or caprice; but at the same time she was careful to uphold the external interests of the Empire, the boundaries of which she enlarged whilst gaining a fresh hold on the allegiance of the neighbouring nations. Regardless of remonstrance, she introduced sweeping changes in the ordinances and practice of government, and even sought to signalize her reign by altering the form of some of the most familiar written characters of the language; whilst her contempt for criticism was manifested in the free access to her private apartments which she granted to the Buddhist priest Hwai I 懷義. After a course of action extending over many years which gave rise to the suspicion that she cherished a design of totally supplanting the dynasty of T'ang, she at length threw off all disguise, and having put to death a great number of the off-shoots of the Imperial family, she proclaimed herself in A.D. 690, "Emperor" 皇帝 of the Chow 周 dynasty. She at the same time adopted one of the Imperial Princes as her heir, giving him her own surname, Wu, and assumed the full attributes recognized as pertaining to a change of dynasty. It was not until the infirmities of age had overtaken the vigorous frame and sapped the commanding intellect of this extraordinary woman that any effectual attempt was made to subvert her power. After some years of threatened revolt, a military conspiracy was at length organized, which, in A.D. 705, succeeded in wresting the government from the hands of the Empress, whereupon the rightful Sovereign was called from his seclusion and placed upon the Throne. Even in her downfall, however, the Empress retained a portion of the influence and respect she had been habituated to command. She was endowed with a palatial residence, and the title 則天大聖皇帝 was assigned to her, whilst for the few remaining months of her life she was treated with high consideration by the Sovereign whom she had so long dispossessed. Her death took place in the same year with her deposition. From the title conferred upon her (see above), she is frequently designated Wu Tsêh-t'ien 則天.

863.—[HAN] WU TI 漢武帝. *D.* B.C. 87. Son of King Ti, and fourth Sovereign of the Han dynasty. Acceding to the throne in B.C. 140, his reign of 54 years' duration was both the longest and the

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most splendid of the entire House of Liu. The youthful Sovereign signalised the commencement of his reign by an enthusiastic patronage of literature, and under his auspices the newly recovered Confucian writings were diligently studied by Tung Chung-shu q. v., and his colleagues. In B.C. 136, the first literary degrees were instituted, with the title 五經博士; whilst at the same epoch the influence of the Empire began to make itself felt among the fierce nomads of the Northern frontier and at the Court of the then independent ruler of South-eastern China. Notwithstanding his early proclivities in favour of the Confucian literature, Wu Ti speedily betrayed a leaning toward the professors of magic and superstitious rites, — cf. Numbers 365 and 342; and sensual passion was at the same time indulged with more than ordinary license. This twofold development of the Imperial character gave rise, most probably, to the traditions which in a subsequent age recounted the amours of Wu Ti with his fairy visitor, Si Wang Mu, q. v. A galaxy of courageous and enterprising generals carried the arms of Wu Ti into the heart of Central Asia, — cf. Li Kwang-li, Chang K'ien, etc.; and with sundry vicissitudes, the formidable Hiung-nu, were successfully held in check on the northwestern frontiers. In B.C. 130, the tribes occupying the region of modern Yün-nan were also brought under subjection. In B.C. 104, a change of calendar, in accordance with the calculations of Sze-ma Ts'ien q. v., was introduced, and forms the epoch with which the modern period of Chinese chronology begins. The concluding years of Wu Ti's reign were distinguished by a series of gorgeous Imperial journeys, having as their object the performance of sacrificial rites at different mountain-shrines; and they were also disgraced by the proscriptions and judicial murders instigated by the Princess Kow Yih, — see No. 278. In B.C. 87, the Emperor, while lying on his deathbed in the 五柞宮, bequeathed his childish heir prince Fuh-ling to the care of Ho Kwang and Kin Jih-ti qq. v., whom he nominated as Regents.

868a.—[Liang] Wu Ti 梁武帝. *D.* B.C. 549. The title posthumously assigned to Siao Yen 蕭衍, the founder of the shortlived dynasty of Liang. A connection and subordinate functionary of the Emperors of the Ts'i dynasty, he gradually rose to supreme power under the last feeble representatives of that line, and in A.D. 502, he seated him-

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self upon the throne, putting his predecessor and other scions of the house of Ts'i to death. A large portion of the northwestern territory of China remained at this time, as for several centuries previously, in the power of the Wei dynasty, and despite continual warfare, Wu Ti was unable to extend his sovereignty in that direction; but from Kien K'ang (the modern Nanking), he ruled with great ability and splendour over Southern and Eastern China. He professed an ardent reverence for the tenets of Buddhism, and extended warm patronage to the professors of this faith, including missionaries who during his reign were attracted from India to his dominions. On repeated occasions, he took up his abode in Buddhist monasteries and assumed the religious garb. Toward the end of a long and glorious reign the Emperor's power began to suffer attack on the part of insurgent chieftains, and his lineage was extinguished very shortly after his decease.

884.—Wu Kang 吳剛.—The Man in the Moon. According to a tradition preserved in the 西陽雜俎, a work of the T'ang dynasty, Wu Kang was an adept in the arts of the genii, who, having committed an offence against the supernal powers, was banished to the moon and condemned to labour in hewing down the cinnamon tree which grows there. As fast as he dealt blows with his axe, the trunk of the tree closed again after the incision. Cf. K. S. L. art. 桂.

885.—Wu Kiai 吳玠 * 晉卿. A.D. 1093—1139. A celebrated commander of the reigns Sung K'in Tsung and Kao Tsung. Famous for his achievements against the Kin Tartars, whose attempts at gaining possession of the province of Shuh (Sze-ch'wan), he successfully combatted. On one occasion, when the city of Han Yang, was menaced by the invaders, he rode with his cavalry 100 miles in a single night to its relief. On nearing the foe he sent a basket of oranges to the Tartar commander, with the message that he sent the fruit to slake his thirst after so long a journey from home; and thereupon falling upon the hostile troops, he routed them utterly. Having fallen sick at the early age of 47, the Imperial physicians were despatched to attend him, but without avail. Can. as 武安. His brother Wu Lin | 璘 (*D.* A.D. 1167), likewise rose to high distinction as a statesman and commander. He was can. as 武順.

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866.—Wu K'i 吳起. A celebrated commander in the service of the State of Wei, at the beginning of the 4th century B.C. In B.C. 387, he entered the service of Ts'u 楚, and being ordered to lead an army against Ts'i 齊, of which State his wife was a native, he slew her lest she should exercise an influence over his actions. Although pitilessly severe, he gained the affection of his troops by sharing every hardship with them in the field. Was author of a treatise on the military art, which is still highly esteemed. He is hence known as 吳子, in reference to his authorship. Having fallen, in B.C. 381, into the hands of the people of Ts'i, he was put to death by them.

867.—Wu Lao 五老. The Five Old Men, who, according to the chronicle of the Bamboo Books, were the spirits of the five planets 五星之精, and appeared on earth in the days of Yao, walking among the islets of the Ho. Cf. L.C., III., proleg, p. 113. The 拾遺記, asserts that they made their appearance at Court in the tenth year of the reign of Shun, whom they assisted with their counsels until he abdicated the throne in favour of Yü, when they disappeared. Shun thereupon erected a temple dedicated to the five planets, at which he offered sacrifices to them; and on the same night five "long stars" appeared in the heavens, with other auspicious signs. Cf. K. P. W. k. 2. p. 37.

868.—Wu Mêng 吳猛. One of the patterns of filial piety, who is reputed to have lived under the Tsin dynasty. When plagued by mosquitoes, he refrained from driving them away from his own body lest they should annoy his parents. In later life he became an adept in the secrets of necromancy, which were imparted to him by the wizard Ting I 丁義. Being hindered one day from crossing a river by contrary winds he waved over the surface of the water a white feather fan and was by this means wafted across. He is said, with the help of his brothers, to have slain, circâ A.D. 312, a huge serpent which at that time devastated the region of 豫章, (the modern Kiang-si). Hü Chên Kün q. v., became his pupil, and both attained to immortality at the same moment. In the reign Chêng Ho of the Sung dynasty, he was invested with the title 神烈眞人. His daughter, Ts'ai Lwan 彩鸞, became also an adept in the secrets of Taoism, through the instructions of Siu Ying 秀

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英, Ting I's daughter. She was married to Wên Siao 文蕭, with whom she was eventually caught up to Heaven, each riding upon a tiger.

869.—Wu Ngan Kün 武安君. A feudal title bestowed by the Prince of Chao on Li Mu, and by the Sovereign of Ts'in on Pêh K'i q.q. v.

870.—Wu P'êng 巫彭. A physician in the service of the Emperor Yao, B.C. 2357.

871.—Wu San-kwei 吳三桂. *D.* A.D. 1678. A native of the province of Liao-tung, employed during the closing years of the Ming dynasty, as a commander of the forces engaged in resisting the invasions of the Manchow Tartars. Whilst at the head of his troops in A.D. 1643, at a point near the frontier, he received intelligence of the capture of Peking by the rebel Li Tsze-ch'êng 李自成, and the suicide of the Emperor (Ts'ung Chêng), upon which he concluded a treaty with the Manchow Sovereign, whose aid he invoked for the expulsion of the insurgent leader from Peking. The result of this combination was the establishment (probably not unforeseen by Wu San-kwei), of the Manchow dynasty on the throne of China, after the recapture of Peking, by the aid of their forces; and upon this Wu San-kwei was loaded with honours and substantial rewards. He received the title of 平西王, or Prince Pacificator of the West, with the viceroyalty of Yün-nan and Sze-ch'wan, becoming the most powerful of the 三蕃王 or Three feudatory Princes (see Shang K'o-sin and Kêng Ki-mow), to whom for a time the government of Southern China was given over. After many years of rule as a semi-independent vassal, during which period he reduced the whole of the Western regions of China to submission and carried his arms across the Burmese frontier, Wu San-kwei by degrees evinced a design of asserting an independent sovereignty, which at length he carried into effect. In A.D. 1674, he threw off his allegiance, at the same time stirring up rebellion on the part of the princes of Kwangtung and Fukien; and for some years, his insurrection menaced the newly-established Manchow power with overthrow. His resources were, however, unequal to the struggle, and his death, which took place in 1678, anticipated by a few months only the final triumph of the Imperial forces, supported by the artillery which wa

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manufactured for them by the Jesuit missionaries at the Court of K'ang-hi, over his brave but ill-armed supporters.

872.—Wu-sun Kung Chu 烏孫公主. *D.* B.C. 49. The Princess of Wu-sun, a lady of the kindred of Han Wu Ti, named Si Kün 細君. She was bestowed in marriage, B.C. 105, on the Prince of Wu-sun, a state in Central Asia near the modern Ili, as the price of an alliance by which China gained support in her external combinations against the Hiung-nu. Her barbarian consort, an aged Prince designated Kw'ên-mo 昆莫, allowed her to live in solitude in the residence prepared for her occupation, where he visited her but once a year; and after his decease the Princess was taken in marriage by his grandson. The unhappy lady, yearning in exile for her native land, is said to have composed an elegy known as the chant of the Yellow Heron 黃鵠歌. In B.C. 51, she besought permission to come and lay her bones in Chinese soil, which having been granted, the aged lady was escorted to her home with the honours due to an Imperial Princess. She is said to have introduced into China the musical instrument known as the *p'i-pa* 琵琶, a species of guitar.

873.—Wu Shan 巫山. The name of a range of mountains through a prolonged defile in which the upper waters of the Yang-tsze force their way, in the province of Sze-ch'wan. The three successive "gaps" or defiles 峽 formed by this range are said to be two hundred miles in length; and the Twelve Peaks of the Wu Shan 巫山十二峯, the most lofty among the successive elevations here encountered, are widely famed among the wonders of Chinese scenery and mystic legends. The ancient poet Sung Yü q. v., made them the home of a supernatural being, the Fairy of the Wu Shan, 巫山仙女, who has occupied in all subsequent ages a prominent position in poetry and romantic allusion. It is related that when visiting the Tower of Yün-mêng 雲夢臺, in company with Prince Siang of Ts'u, Sung Yü was asked by the Prince to explain the meaning of some clouds of marvellous shape, which he noticed drifting in constantly changing forms across the sky. The poet replied that what he saw was 朝雲, the clouds of the morning, and added that in times of old a Prince who had visited the mountains of Kao T'ang 高唐, fell asleep under the influence of fatigue, whereupon a beauteous

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damsel visited him in his dreams, and sang: "I am the lady of Mount Wu, a wayfaier of Kao T'ang. Hearing that you, my lord, have visited this spot, I fain would spread for you the mat and pillow." The prince shared his couch with the heavenly nymph, who, as she afterwards bade farewell to her royal lover, disappeared singing:—

"My home is on the sunlit side of Mount Wu,
And I dwell on the peaks of Kao T'ang;
At dawn I marshal the morning clouds,
And at night I summon the rain.
Every morn and every night, at the Bright Tower's foot."

(From this legend, the phrase 雲雨, "clouds and rain" has acquired the signification of sexual intercourse. The expression 陽臺, or Bright Tower is interpreted in the 眞誥, as the title of one of the heavenly spheres, a resort of the genii). According to the 水經注, the lady of the Wu Shan was a daughter of the Lord of Heaven, and was named Yao 瑤姬. Cf. J. C. L. k. 25.

874.—Wu Shuh 吳淑. * 正儀. *B.* A.D. 947. *D.* A.D. 1002. A celebrated scholar and author.

875.—Wu T'ai Pêh 吳太伯. *B.* circâ B.C. 1290. Eldest son of Tan Fu, the duke of Chow (see Chow), and known from his seniority in birth as Pêh or T'ai Pêh. His individual name is unknown. Tan Fu manifested a desire to make his third son, Ki Li, q. v., his successor, setting aside T'ai Pêh and a second son named Chung Yung 仲雍; whereupon the two elder brethren, like the renowned P'êh I and Shuh Ts'i of an earlier age, resolved that they would not enter into competition with their father's chosen heir, and withdrew into the wilderness lying to the south of the river Yang-tsze. Here they took up their abode among the barbarous tribes called King Man 荊蠻, and founded a dominion to which they gave the name Kow Wu 勾吳,—a designation presumably derived from sounds in the aboriginal tongue. The residence adopted by T'ai Peh was Mei Li 梅里, near the modern Ch'ang-chow Fu in Kiangsu. At his death he was succeeded by his brother, who became ancestor of the Princes of Wu. According to Sze-ma Ts'ien, when Wu Wang, the founder of the Chow dynasty, had completed the foundation of his Empire, he sought out his distant kinsmen, circâ B.C. 1122, and discovered the progeny of Chung Yung, to consist in two brothers, named

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Chow Chang 周章, and Yü Chung 虞仲. The latter he invested with a fief in Northern China, leaving the elder brother at the head of the government of Wu. Some confusion exists, however, with reference to the name of Yü Chung, which is in some passages applied to the younger brother of T'ai Pêh, mentioned above as Chung Yung. Cf. L. C., I., p. 200; and S. K. k. 31.

876.—Wu Wang 武王. B.C. 1169—1116. The posthumous title of the founder of the Chow dynasty, — named Fa 發, son of Ch'ang, Chief of the West, (see Si Pêh), whose undertakings he continued and carried to a glorious end. In B.C. he took the lead in a vast assembly of the nobles and people of the Empire, with whom he crossed the Hwang Ho, at the ford of Mêng 孟津, and engaged the forces of Chow Sin q. v., in the plains of Muh 牧野, completely overthrowing the tyrant and his dynasty. The victorious Prince hereupon ascended the throne. Cf. L. C., III., Part v.

877.—Wu Yen Nü 無鹽女. The wise but ill-favoured woman of Wu Yen, named Chung-li Ch'un 鍾離春. She was repulsive in every feature, and had attained the age of forty without finding any one to take her into favour. At length she demanded an audience of Prince Süan of Ts'i 齊宣王, (B.C. 342), and being admitted to the royal presence despite the laughter of the courtiers she made such an impression by her mental qualities that she was taken to wife by the prince (列女傳).

878.—Wu Yeo 吳祐. * 季英. 2nd century A.D. A public official of the Han dynasty, who rose from poverty to high dignities in virtue of his reputation for worth and ability. Having remonstrated against the disgrace of Li Ying q. v., he was driven from office by the latter's enemy, Liang Ki.

879.—Wu Yün 伍員. * 子胥. Younger son of Wu Shêh, 奢, Prime Minister of the State of Ts'u, circâ B.C. 520, who, with his elder son Wu Shang 尚, was put to death at the instigation of a rival statesman. Upon this Wu Yün took to flight, and sought refuge at the neighbouring Court of Wu 吳, in the service of which State he rose to eminence, and conducted expeditions

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against his native country. After serving with great fidelity the Princes Liao and Ho Lü, he continued his career in the service of their successor Fu Ch'a, the last and ill-fated scion of the house of Wu. Having offended this Sovereign at length by the boldness with which he remonstrated against the debauchery and extravagance preferred by Fu Ch'a to the toils of government, he was disgraced and sentenced circâ B.C. 475 to perish by his own hand. After the act of suicide was accomplished his corpse was sewn in a leathern wine-sack, and cast into the river near the present city of Soochow. In later years temples were dedicated by the grateful people to his memory; and in process of time the fact of his remains having received a watery grave led to his being deified as the god or spirit of the waters.

880.—Yang Chên 楊震. * 伯起. *D.* A.D. 124. Son of Yang Pao, q.v. and famous as a man of learning and upright functionary. His scholarship and integrity gained for him the epithet of 關西孔子, —the Confucius of the West (his native region). He rose to occupy high official positions, but nevertheless continued poor to a degree which excited the remonstrance of his children. In reply to their entreaties that he would seek to found an estate he replied that if he gained the title of 清白吏—the pure official,—this would be a sufficiently rich inheritance to bequeath to them. Refusing on one occasion a thank-offering of ten bars of gold, which was pressed upon him by a protégé under cover of night, he refused the gift, saying in reply to the assurances of the would-be giver: "Heaven knows it, earth knows it, you know it, I know it: how say you that none will know it?" Having been appointed one of the Ministers of State in A.D. 123, he remonstrated ineffectually with the young Emperor Ngan Ti against the abuses which were encouraged by the latter's foster-mother Wang Shêng 王聖 and her daughter Peh Yung 伯榮. Resigning his seals in consequence of the disregard with which his warnings were received, he committed suicide in the following year.

881.—Yang Chu 楊朱. * 子居. A philosopher of the fourth or fifth century B. C. By Chwang Tsze he is said to have been a disciple of Lao Tsze, but this is doubtful. His doctrines are chiefly known through the vigorous condemnation they received

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at the hands of Mencius, who was their unsparing enemy. In their general character they greatly resemble the ethics of his contemporary Epicurus, with whom he agrees in preaching a sublime indifference to life and death, and a regard for self in preference to the case of others. Thus Mencius rightly characterises his philosophy as that of "selfishness" —楊氏爲我. Cf. L.C., II., p. 158, and proleg, p. 95.

882.—Yang Hiang 楊香. One of the patterns of filial piety. He is said to have lived under the Han dynasty. When fourteen years old he saw his father pounced upon by a tiger, whereupon he threw himself under the talons of the beast and thus enabled his father to escape with the sacrifice of his own life.

883.—Yang Hiung 楊雄. * 子雲. B.C. 53.—A.D. 18. A philosopher and founder of a school of ethics. His doctrines with reference to moral action are based upon a compromise between the antagonistic principles of Mencius and Sün Tsze, qq. v., — maintaining that human nature is compounded originally of both good and evil. He contended therefore that the results developed in individual character depend wholly on education or controlling circumstances, and are not predetermined or innate. Having held office under the Emperor Chêng Ti, and his successors, he accepted the post of Minister in the service of the usurper Wang Mang, for which he is severely blamed in history.

884.—Yang Hu 陽虎, [or Ho 貨]. 6th century B.C. An officer of the State of Lu contemporary with Confucius. He was an adherent of Ki Hwan 季桓, the chief of one of the three families related to the ducal kindred by whom the government was controlled, but rebelled against him in B.C. 505, and held him prisoner for a time. He "wished to see Confucius, but Confucius would not see him." Cf. L. C., I., p. 181. He was eventually foiled in his ambitious designs and compelled to fly the State.

885.—Yang Hu 羊祜. * 叔子. *D.* A.D. 278. An adherent of Sze-ma Yen 司馬炎, the founder of the Tsin dynasty, and famous as a statesman and commander. The honours of a distinguished ancestry were enhanced by his martial skill and by the virtues he displayed in civil office. Created 鉅平侯, and subsequently invested with the great fief of 萬歲郡. Many other proffered rewards

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his innate modesty prompted him to decline. As governor of King Chow 荊州 in his latter years, he paved the way for the final overthrow of the rival dynasty of Wu.

886.—Yang I 楊億. * 大年. A.D. 974—1020. A celebrated scholar, distinguished by his precocious genius. Can. as 文.

887.—Yang Kwei-fei 楊貴妃. The Princess Yang, celebrated as the all-powerful favourite of Ming Hwang (the Emperor T'ang Hüan Tsung) q.v. She was the daughter of Yang Hüan-yen 楊玄琰, a native and petty funtionary of 蜀州 in Western China, and bore in childhold the name Yü Hwan 玉環. Having attracted notice by her surpassing beauty and accomplishments she became, in A.D. 735, one of the concubines of Prince Show, 壽王, the Emperor's eighteenth son. Three years later, on the death of the then Imperial favourite, the ministers to Ming Hwang's pleasures cast their eyes upon the lovely Princess Yang. No sooner had the Emperor obtained a sight of his daughter-in-law than, violently enamoured, he caused her to be enrolled among the ladies of his seraglio, bestowing in exchange another consort on his son. The Taoist fancies in which the voluptuous monarch took delight were manisfested in the designation he bestowed upon his new favourite, who was henceforth named the lady T'ai Chên 太眞, in reminiscence of one of the daughters assigned in mystic fable to the goddess Si Wang Mu. Before a year had elapsed, so great an ascendancy had been gained in the harem by Yang T'ai-chên, that she obtained from the entire Court and from the Emperor himself demonstrations of respect such as justly appertain to none but the Empress Consort. In A.D. 745 she was raised to the rank of Kwei Fei 貴妃, a title second in dignity to that of Empress only, and year after year saw the Emperor more and more deeply sunk in the toils of amorous dalliance. In this pernicious course he was encouraged by the corrupt Ministers and sinister favourites under whose influence the affairs of State had passed; and with their consent the entire family of Yang Kwei-fei participated in the favours that were prodigally lavished upon herself. Her father was raised to high office, and a brother, a course, uneducated voluptuary, nominally discharged for a time the functions of chief Minister of State. Growing more and more shameless in the indulgence of his passion, the Emperor introduced into his harem

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the three sisters of Yang Kwei-fei, raising them to the rank of Princesses, and endowing them with valuable fiefs. From the territorial possessions thus bestowed upon them, the sisters took the titles respectively of Han Kwoh Fu-jen 韓國夫人, Kwoh Kwoh Fu-jen 虢國夫人, and Ts'in Kwoh Fu-jen 秦國夫人. No outlay was spared in gratifying the caprices or the covetousness of this family of favourites. Tributary kingdoms were ransacked for gems to enhance the adornments they displayed at innumerable festivals, and whole districts were wrung with exactions for the purpose of meeting the frequent demands made by the Princesses and their connexions on the palace treasury. For the delectation of Yang Kwei-fei in particular, relays of couriers were employed during the early summer in transporting to Ch'ang-ngan from the southern provinces supplies of the fruit called the li-che 荔枝, of which she was immoderately fond, and in this duty great numbers of the serfs who were employed as runners fell victims to excessive exertion. The Emperor's unworthy minion, Ngan Luh-shan, q. v., was admitted to participate in the revels of the Emperor and his bevy of concubines, nor did the scandals which hence became bruited abroad in any degree abate the Emperor's infatuation. These days of licentious enjoyment were at length terminated by the disorders which ensued upon Ngan Luh-shan's rebellion. In the hurried flight of the Court before the advancing insurgents in A.D. 756, the Imperial cortège having halted at the entrenched position of Ma Wei 馬嵬, the beaten and famished soldiery rose in revolt, and satiated their vengeful feelings in the blood of the Imperial minions. With unutterable anguish, the still fondly-enamoured monarch was constrained to order his faithful attendant, the eunuch Kao Li-sze, to strangle the Princess Yang, whilst the latter's brother Yang Kwoh-chung and her sister Ts'in Kwoh Fu-jen, were torn from the Imperial presence by the revolters, and publicly massacred.

888.—Yang Kwoh-chung 楊國忠. *D.* A.D. 756. Brother of Yang Kwei-fei, — see above. Originally named Yang Chao 楊釗, he exchanged the latter designation for the flattering designation invented for him by the Emperor his patron.

889.—Yang Kien 楊堅. *D.* A.D. 604. The founder of the Sui dynasty, and known in history as Wên Ti 文帝. Originally

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a functionary in the service of the ephemeral dynasty of Chow, which disputed the Empire with the Ch'ên dynasty, he rose to high influence in the State on his daughter being made Empress in A.D. 578, and was invested with the title of 隋公 Duke of Sui, which he shortly afterwards exchanged for that of Prince. Three years later he deposed the Sovereign of Chow from his throne, and proclaimed himself as Emperor in his stead. Having subsequently extinguished sundry competitors for power he overthrew the last ruler of the Ch'ên dynasty in A.D. 589, and thenceforward reigned as Sovereign of China, until murdered by his son (see Yang Ti), in A.D. 605.

890.—Yang Pao 楊寶. Father of Yang Chên q. v. It is related of him, as an instance of the merciful disposition by which he has become famous, that when nine years old he rescued a wounded bird which, having been struck down by a kite, was being devoured by ants. Having nursed it tenderly for a hundred days and upwards, until perfectly restored to strength, he allowed it to fly away. The same night he was visited by a youth clad in yellow garments, who presented him with four armlets of white jade 白玉環, saying: "Let these be emblems of the spotless virtue and the exalted dignities of your sons and grandsons!"

891.—Yang P'u 楊溥. *D.* A.D. 938. Brother and successor of Yang Lung-yen 楊隆演, a military adventurer at the close of the T'ang dynasty, who obtained control of the region lying to the north of the embouchure of the river Yang-tsze, where he proclaimed himself Prince of Wu 吳王, in A.D. 910. On the death of Yang Lung-yen in A.D. 921, he was succeeded by Yang P'u. The latter subsequently assumed the title of Prince of Hwai-nan 淮南王, which he bore until dispossessed of his sovereignty in A.D. 935, by the Sovereign of the After T'ang dynasty.

892.—Yang P'u 楊溥. * 宏濟. A.D. 1372—1446. A celebrated scholar and statesman. Known as 東楊, to distinguish him from his contemporary Yang Yung q. v.

893.—Yang She 楊時. * 中立. † 龜山. A.D. 1053—1135. One of the most celebrated among the metaphysicians of the Sung dynasty. Was a pupil of the brothers Ch'êng, and subsequently himself the head of a large scholastic following. As a public functionary,

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he distinguished himself by the zeal with which he opposed the innovations of Wang Ngan-she. Can. as 文肅.

894.—Yang Shên. 楊愼 * 用修. A.D. 1488—1559. A distinguished scholar and philosophical writer.

895.—Yang Su 楊素. * 處道. *D.* A.D. 606. A celebrated statesman and commander during the reigns of Wên Ti and Yang Ti of the Sui dynasty, with whose lineage he was connected. He bore a prominent part in the political and military movements which placed Yang Kien q. v. on the throne as successor to the dynasty of Ch'ên, and conducted in Wên Ti's service numerous campaigns against the frontier kingdoms and internal opponents. When Wên Ti lay on his deathbed Yang Su ingratiated himself with the Emperor's son, Prince Kwang (see Yang Ti) by a timely hint respecting his father's condition, and was rewarded on the Prince's accession to the throne by a continuation of his high functions. The new Sovereign's favour was not, however, of long continuance, and finding himself neglected and in danger of degradation, Yang Su pined to death in the following year. Was distinguished by scholarly attainments and a love for study. Ennobled by Wên Ti as Duke of Yüeh 越公. His son Yang Hüan-kan 玄感 was the first to raise the standard of revolt against Yang Ti, but his attempt at insurrection was quickly suppressed, and he perished with the defeat of his forces in A.D. 613.

895a.—Yang Sze-k'i 楊士奇 * 東里 A.D. 1365—1444. A statesman and man of letters in high repute during the early reigns of the Ming dynasty. From the situation of his birth-place in modern Kiangsi he received the distinguishing appellation of 西楊—the Western Yang.

896.—Yang Ti 煬帝. *D.* A.D. 618. One of the most infamous among the Soverigns of China. Was named Yang Kwang 楊廣, and was son of Yang Kien q. v., the founder of the Sui dynasty. While his father lay upon his death bed in A.D. 604, he seized an opportunity of debauching his parent's favourite concubine, and finally, in order to ensure to himself the succession, he caused poison to be administered to the dying Sovereign. Having ascended the throne he indulged in wanton extravagance and luxury to an extent previously undreamt of, undertaking works of fabulous cost for his private delectation, in the execu-

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tion of which many thousands of his subjects perished. Even women were pressed into service for the excavation of the canals he caused to be dug, at an immeuse expenditure of human life, to connect the Yang-tsze with the Yellow River, which in later ages became developed into the existing Grand Canal; whilst at the same time palaces, parks, and frontier-walls in emulation of the works of She Hwang-ti were undertaken on every side. His harem was thronged with lovely concubines, obtained from every quarter, whilst for their amusement new-forms of diversion and enjoyment were continually brought forward by assiduous courtiers. The apparent splendour of Yang Ti's, reign was enhanced by embassies from Japan, from Cochin China, and from the nations of Central Asia; and large accessions of territory were obtained by annexation on the Western frontier. In the latter years of his reign the natural results of misgovernment made themselves felt in rebellions of increasing magnitude, until at length barely a shadow of power remained to the abandoned monarch. Anticipating the fate that awaited him he only gave himself up the more wildly to drunkenness and debauchery, until at length seized and put to death by a band of conspirators.

897.—Yang Ts'un-Chung 楊存中.*正甫. *D.* A.D. 1166. A celebrated commander, renowned for his immense strength. He distinguished himself in early life in the suppression of brigandage in the eastern provinces, and was loaded with honours for the services he had rendered to the State. During many troublous years he was one of the foremost champions of the Emperors of the Sung dynasty in their domestic contests and their warfare with the Kin Tartars. He is said to have fought in more than 200 battles, and to have borne the scars of upwards of fifty wounds.

898.—Yang Yen 楊炎. *D.* A.D. 781. A financial reformer of the reign T'ang Tê̍h Tsung. The latter on his accession to the Throne, in A.D. 779, raised him from an inferior post to the Ministry of State, and in the following year introduced, on Yang Yen's proposal, a revolutionary change in the system of taxation. The three existing forms of monetary and personal obligation toward the State, known respectively as 租 land-tax, 庸 statutory labour, and 調 payment in kind, were abolished, and in their stead a semi-annual collection of money-tax

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兩稅 was introduced, an entirely new assessment throughout the Empire forming its basis. The Imperial favour was not, however, of long duration. The influence of Yang Yen was secretly undermined by his colleagne Lu K'i 盧杞, and in the following year he was degraded and ordered into banishment at Yai Chow, (Hainan), but was strangled by Imperial order before reaching his distination.

899.—Yang Yung 楊榮. *勉仁. A.D. 1371—1440. A celebrated statesman, known as 南 |, in contradistinction from Yang P'u, q. v.

900.—Yao 堯. The designation of the great Emperor who, with his successor Shun, stands at the dawn of Chinese history as a model of all wisdom and sovereign virtue. The Shu Kin (Book of History) commences with the record of his life and achievements (see L.C. III, p. 15): but to the terse statements of this comparatively authentic chronicle numberless fabulous details are added in legendary records. His surname is said to have been Ki 姬 and his name Fang-hün, 放勳. Yao is considered as his dynastic title, although this, like the remainder of his history, is wholly doubtful. He is said to have been a son of the Emperor Ti Kuh, who invested him with the principality of T'ao 陶, whence he subsequently moved his residence to T'ang 唐, from which region he took the designation of 唐侯. The two localities have jointly given him the title of 陶唐氏. On ascending the throne in B.C. 2357 he commenced, according to the chronicles, a course of wise and beneficent government the result of which was "universal concord." Under his direction, the astronomers Hi and Ho 羲和 (said to have been brothers) were commanded to observe the planetary revolutions, and the Empire was redeemed from the inundations by which its surface was covered through the labours of Kwên and Yü. After occupying the throne for 70 years (or 98 years) he set aside his unworthy son Tan Chu q. v. and selected the virtuous Shun as his successor, giving him his two daughters in marriage and thereupon abdicated the throne in his favour. The virtues and prosperous government of the two celebrated Sovereigns are commemorated in the phrase 堯天舜日: Heaven [favouring as in the days of] Yao and the sun [resplendent, or days prosperous, as in the time of] Shun.

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901.—Yao Ch'a 姚察. * 伯審. A.D. 533—606. An erudite scholar, author of a portion of the History of the Liang dynasty.

902.—Yao Ch'ang 姚萇. *D.* A.D. 393. A military adventurer and founder of the ephemeral dynasty of the 後秦, or After Ts'in. Having entered the service of Fu Kien q. v. in A.D. 357, after the overthrow of his elder brother Yao Siang 姚襄, who had struggled with the latter for the mastery of the western portion of the Empire, he served for many years, as a commander, until the decay of Fu Kien's power emboldened him to grasp at the sovereignty. In A.D. 385 he defeated Fu Kien and put him to death, thereupon establishing himself at Ch'ang-ngan, where he continued to maintain his sovereignty until his death, adding even a portion of the present province of Sze-ch'wan to the dominions of Ts'in.

903.—Yao Ch'e 瑤池. The Lake of Gems, which winds, according to the Taoist legends, on the left of the fairy abode of Si Wang Mu, at the foot of the Tortoise Mountain 龜山, in the fabulous Kwên Lun range.

904.—Yao Kien 姚簡. * 思廉. 7th century A.D. Son of Yao Ch'a, whose historical writings he continued and completed.

905.—Yao Kwan-hiao 姚廣孝. * 斯道. Religious name 道衍 A.D. 1335—1418. A Buddhist priest, who, drawn into public life during the contests with which the Empire was distracted at the close of the Yüan dynasty, rose into high repute as one of the counsellors of Chu Yüan-chang, the founder of the dynasty of Ming. The latter invested him with high dignities and gave him the title of 國師 or State Preceptor.

906.—Yao Niang 宵娘. The lovely concubine of Li Yü- 李煜, with whose downfall in A.D. 975 the ephemeral dynasty of Kiang-nan or the Southern T'ang 南唐 came to an end. According to poetical tradition, her feet were "cramped in the semblance of the new moon," and hence the practice of cramping the feet of women is, by some writers, alleged to have originated with her example.

907.—Yeh-lü Ts'u-ts'ai 耶律楚才. * 晉卿. A.D. 1190—1243. A remote scion of the Sovereign house of Liao 遼, the

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Tartar dynasty supplanted in Northern China during the twelfth century by the rival dynasty of Kin 金, in whose service he held public employ. On the overthrow of the Kin Tartars by the invading Mongols he passed into the service of Genghis Khan, and subsequently of the latter's son, Ogdai Khan, whose trusted counsellor he became. Was devoted to literary pursuits, and promoted the study of Chinese literature in the conquered provinces even during this turbulent period. At an early period of his career he was stationed in Turkestan, and he is said to have held the post of Governor of Samarcand. In A.D. 1220, it is recorded, he introduced a calendar for the use of the unlettered Mongol conquerors. In A.D. 1231, he was raised to the rank of Minister of State; and to him is due the credit of the title of honour bestowed in A.D. 1233 on the then living representative of the lineage of Confucius, who was created a Duke, with the title 衍聖公. The issue of paper-money, undertaken by the Mongols in A.D. 1236, is also attributed to his advice. He repeatedly remonstrated with Ogdai against the use of intoxicating drinks, to which this Sovereign was addicted; and, after the latter's death in A.D. 1241, the supreme power falling into the hands of his Queen T'u-li-ki-na 禿里吉納, a Princess of the tribe of the Ma-chên 馬眞, who displayed a tendency to abuse her authority, he died of a sickness precipitated by his patriotic sorrow. Was author of Histories of the Tartar dynasties. Can. as 文正.

908.—Yeh Lang 夜郎. The name of a tribe of aborigines occupying during the Han dynasty the region now forming the frontiers of the provinces of Sze-ch'wan and Yün-nan. They were first brought under Chinese rule in the reign of Han Wu Ti (2nd century B.C.). The phrase 丨丨自大, used metaphorically for "ignorant presumption" originates with an anecdote recounted by Sze-ma Ts'ien to the effect that when the envoy of Wu Ti visited the chief of this tribe, the latter asked his guest whether the Chinese Emperor or himself were the greater potentate. Cf. S. K. k. 116.

909.—Yen 雁. The wild goose. Said to be peculiarly the bird of the *yang* (陽鳥) or principle of light and masculinity in nature. It follows the sun in his wintry course toward the South, and shows us in instinctive knowledge of the times and seasons in its migrations. It alwa

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flies in pairs, and hence is employed as an emblem of the married state. In the ritual of the Chow dynasty it was accordingly enumerated among betrothal presents; and hence the phrase 鴈 | (see Yü).

The 鴻 or wild swan is considered a larger congener of the wild goose, which it is said to accompany in its flights.

910.—Yen Che-t'ui 顏之推. * 子 分. *B.* A.D. 531. A distinguished scholar. Held office under the Chow and Sui dynasties. Author of an ethical work still held in high repute. Cf. W.N., p. 127.

911.—Yen Chên-k'ing 顏眞卿 * 清臣. A.D. 709—785 An official of the T'ang dynasty, renowned by his probity and devotion no less than by his learning. When acting as Censor in the region of modern Shansi he set at liberty a number of persons who had languished in unmerited confinement, and no sooner had this been done than rain, which had long been anxiously looked for, at length descended. The rejoicing people called it the Censor's Rain. He was appointed later to the high office of 太師, and was one of the few public servants courageous enough to oppose the progress of the rebel chieftain Ngan Luh-shan q. v. In extreme old age he was finally murdered by the rebel Li Hi-lieh 李希烈. Was created Duke of Lu 魯國公 and can. as 文忠. Is celebrated among the calligraphers of China. According to Taoist legends he became enrolled after death in the ranks of the genii, and has been seen in the guise of a venerable elder among the recesses of the Lo Fow mountains.

912.—Yen Chow 顏籀. * 師古. Seventh century A.D. One of the chief Imperial Secretaries during the first two reigns of the T'ang dynasty, and a scholar of profound erudition. He was entrusted with the task of editing and annotating the Histories of the Han dynasty, and also the entire body of canonical writings. His elucidations of these ancient records have been received as a standard authority. Owing to some doubt respecting his name 名 and designation 字, he is usually referred to by the latter, as Yen She-ku.

913.—Yen Hwei 顏回. * 子淵. B.C. 514—483. Son of Yen Wu-yao | 無繇, and a kinsman of Confucius, whose favourite disciple he was. He surpassed all the pupils who gathered round the great

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Master in wisdom and quickness of perception. At the age of 29 his hair had grown white, and at 32 he died. He ranks first among the Four Assessors of the Sage. The historian Sze-ma Ts'ien observes of him that, although earnestly devoted to study, he owes his splendid reputation to his close connection with Confucius, expressing this dictum in a homely phrase which has become proverbial, viz: 附驥尾而行益顯, *i. e.* clinging [as a fly], to the swift courser's tail his progress was thereby the more brilliant. S. K. k. 61. Under the T'ang dynasty he was can. as 兗國公, and under the Yüan as 復聖公.

914.—Yen Jo-kü 閻若璩. * 百詩. † 潛邱. A.D. 1636—1704. One of the most distinguished among modern Chinese scholars. He bestowed great labour upon critical study of the text of the Classics, and in particular upon the Book of History. In 1698, he published the first portion of his dissertations on the topography of this ancient record. Cf. L.C., I., proleg, p. 204.

914a.—Yen She 偃師. The reputed inventor of puppet-dancers, circâ B.C. 1000. According to Lieh-tsze q. v. when the Emperor Muh Wang of the Chow dynasty undertook his travels in the West, a skilful mechanician of this name was brought before him, who prepared for the monarch's amusement a dance performed by automaton figures, capable not alone of executing rhythmical movements with their limbs, but also of accompanying the dance with songs. At the close of the performance, which was witnessed by the inmates of Muh Wang's seraglio, the puppets cast glances at the ladies, whose consort hereupon, greatly angered, commanded Yen She to be put to death. The mechanician, however, ripping open his puppets, showed that they were merely artificial objects, and received permission to repeat the entertainment.

915.—Yen Ti 炎帝. See Shên Nung.

916.—Yen Tsze 剡子 The name attributed to one of the examples of filial piety, who is said to have lived *temp.* Chow dynasty. His aged parents having expressed a desire for the milk of a doe, Yen Tsze disguised himself in a deer's skin, and waited in the forest until he was thus enabled to mingle with a herd of deer and obtain the draught his parents longed for.

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917.—Yen Ying 晏嬰 * 平仲. *D.* B.C. 493. A celebrated statesman in the service of the Dukes of Ts'i, renowned by his wise administration and his love of economy. He is classed by Sze-ma Ts'ien with Kwan Chung (whence the combination 管晏 Kwan and Yen) as a model of statesmanship. Reputed as the author of a historical work bearing his name, which, however, is believed to be the production of an anonymous writer. Cf. W.N., p. 8.

918.—Yeo Hien-che She 輶軒之使. Commissioners or envoys travelling in light chariots, — said by Ying Shao in the Fung Su T'ung, to have been sent in ancient times on an annual circuit of the Empire during the eighth moon of the year, to gather reports with reference to local customs and forms of speech. Hence *met.* applied to envoys despatched on any mission involving travel to distant parts.

919.—Yeo Mow 尤袤. * 延之. 12th century A.D. A public functionary, noted as the possessor of one of the most extensive private libraries known in China.

920.—Yih 益. One of the Nine Ministers of the Emperor Shun, and reputed as having held the office of Director of Engineering labours, under the title Yü 虞. He is said to have acted as an assistant of the great Yü. His name is also written with the character 翳; and from his rank as "chief" he is also designated 伯益. The later fabulists have ascribed to him the invention of wells, hydraulic wheels, &c. He is identified with the 伯翳 of Sze-ma Ts'ien, who states that this was the title given to Ta Fei 大費, a descendant of the Emperor Chwan Hü, who acted as assistant of the great Yü in combating the waters and as tamer of birds and beasts for the Emperor Shun. His descendants, dispersed abroad and partly among the frontier tribes, became the founders of the dynasty of Ts'in. Cf. S. K., k. 5.

921.—Yih Hang 一行. *D.* A.D. 717 (The religious designation assumed by Chang Sui 張遂, on his entry into the Buddhist priesthood). Was deeply versed in the sciences of astronomy and mathematics, by the aid of which he reformed the Chinese calendar. Several works on the above-named sciences proceeded from his pen.

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922.—Yih I 邑夷. The reputed builder of wheeled vehicles in the reign of Hwang Ti. B.C. 2697.

923.—Yin Hi 尹喜. One of the patriarchs of the Taoist sect. According to one of the legends he lived B.C. 1078, and was contemporary with Lao Tsze, who is said to have then commenced his career (some five centuries before the date historically assigned to it). Having acquired foreknowledge of the fact that a divine teacher was about to pass across the frontier and betake himself to the West, Yin Hi took up his abode at the frontier-pass of Han Kuh 函谷關, and prayed that he might be informed if any person of remarkable appearance demanded egress there. In B.C. 1030, the sage Lao Tsze arrived at the gate, riding in a white chariot drawn by a black ox 青牛. Yin Hi solicited the sage's instructions, and was indoctrinated by him in all the mysteries of *Tao*, in addition to which he was entrusted with the text of Lao Tsze's work, the *Tao Tĕh King*. This he gave to the world after the sage had taken his departure to the unknown regions of the West (列仙傳).

924.—Yin Ki-fu 尹吉甫. A Minister of Chow Süan Wang, B.C. 827—782. Two of the Odes of the *She King* are attributed to his pen. See Shên Fu. Cf. L. C., IV., p. 535.

925.—Ying Chow 瀛洲. One of the 三仙山 or Three Isles of the Genii. According to the 十洲記 it is "situated in the Eastern Sea; its extent is 4000 *li* square, and it lies nearly opposite to Hwei Ki (the modern Kiang-su). It is 70,000 *li* distant from the land on the West. Upon it there grows the 芝 *che* plant of the genii, and there is a rock of jade-stone 1000 *chang* in height, whence flows a spring resembling wine. Its flavour is sweet, and it is called the sweet-wine fountain of jade 玉醴泉. Whoso quaffs a few measures of this beverage becomes suddenly inebriated, and eternal life is given by the draught. On the island are many mansions of the genii. Its manners resemble those of the inhabitants of Wu 吳, and its hills and rivers are like those of China."

926.—Ying Pu 英布, also called 黥布. A military adventurer of the 2nd century B.C. According to Sze-ma Ts'ien, his surname was exchanged for the sobriquet King (or "Brand-mark") with reference to the fact of his having been branded on the cheek as a male-

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factor in early life. Being set to labour with other criminals at the artificial hill constructed by She Hwang-ti, he effected his escape in B.C. 208, and gathering a large band of outlaws joined in the seditious movements then in progress. In B.C. 206 he was invested by Hiang Tsi with the title of 九江王, accompanied by a fief at the mouth of the river Yangtsze. He shortly afterwards transferred his allegiance to the rising house of Han, in whose cause he fought; but having rebelled in A.D. 196 he was conquered and put to death.

927.—Ying Shao 應劭. *仲瑗 or 仲遠. 2nd century A.D. A scholar and public functionary of the reign of Han Shun Ti, A.D. 126—144. Author of a celebrated antiquarian treatise entitled 風俗通 and other works.

928.—Yoh Fei 岳飛. *鵬舉. A.D. 1103—1141. Celebrated as a commander during the struggles of the reign of Sung Kao Tsung against internal revolt and the encroachments of the Tartars of the Kin dynasty. He was inflexibly opposed to the policy of making peace with the "barbarians," and this trait in his character is extolled by Chinese historians equally with his courage and military skill. He first rose to distinction in A.D. 1131, as a lieutenant of Chang Tsin q. v., and for his services in inducing a formidable leader of brigands to submit to Imperial authority was raised to the rank of lieutenant-general 右軍. In the following years he recovered a large extent of territory from the hands of various insurgent leaders; and in 1136, sought permission to make an attempt upon the Chinese provinces then held by the Tartar invaders, but the Imperial sanction was withheld from this proposal at the advice of Ts'in Kwei. Finding Yoh Fei's patriotic devotion an insuperable obstacle to the peace negotiations upon which he was bent, Ts'in Kwei at length procured his removal to a lower office, and shortly afterwards concocted an accusation of treasonable intentions against the hero and his son Yoh Yün 雲. Both were committed to the State prison and subjected to a trial which only served to demonstrate the falsity of the charges brought against them. Nevertheless, and in despite of the remonstrances of Han She-chung and other statesman, Ts'in Kwei succeeded in obtaining an Imperial mandate for the execution of Yoh Fei, which was forthwith carried into effect. This act has been attended by the undying execration

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of historians and of the Chinese people. In A.D. 1179, Yoh Fei was can. as 武穆. and, in A.D. 1204, he received the posthumous title of Prince of Ngo 鄂王. Some years later his title by canonization was changed to 忠武.

929.—Yoh K'o 岳珂. 12th century A.D. A grandson of Yoh Fei, and distinguished as a scholar and author.

930.—Yo I 樂毅. A celebrated politician and commander of the period of the Contending States. After serving in succession the Princes of Wei and Chao, he became counsellor to Prince Chao of Yen 燕昭王, at that time smarting under defeat and spoliation undergone at the hand of the Prince of Ts'i. The skilful diplomacy of Yo I enabled him to cement an alliance between the state of Yen and four other kingdoms, at the head of whose forces he invaded the territory of Ts'i in B.C. 284, and overran the entire State, with the exception of two cities which were bravely defended by adherents of the legitimate Sovereign. Yo Li, having by this conquest added more than seventy towns to the dominions of his master, governed the newly-acquired territory with great ability until the death of Prince Chao, in B.C. 279, when, conscious of the dislike with which the heir to the throne regarded him, he fled to the Court of Chao, and upon this, the territory, he had conquered was recovered by the Sovereign of Ts'i. The Prince of Chao conferred on him the feudal title of 望諸君, in exchange for that of 昌國君 which he had borne in Yen.

931.—Yü 禹 or 大丨, Yü the Great. Reputed as a descendant of the Emperor Hwang Ti, and son of Kwên q. v., the lord of Ts'ung, 崇伯, by his wife Siu-ki 修己, who is at the same time reputed as having given birth to him after a miraculous conception caused by her seeing a falling star and swallowing a divine pearl. The name given to him at birth was Wên Ming 文命. Cf. L.C., proleg. p. 117. When Kwên had failed in his attempt to control the waters and recover the territories of the Empire from the floods by which they were covered, Shun, the virtuous successor chosen by the Emperor Yao, recommended Yü as a fit person to undertake the work. He thereupon succeeded in B.C. 2286, to the labours commenced by his father, and by means of constant assiduity he succeeded, in the space of nine years, in bringing the waters

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under control. So devoted was he to his task that he took heed of neither food nor clothing, and thrice passed by the door of his home without stopping to enter, although he heard the wailing of his infant son from within. In B.C. 2278, he reported the completion of his labours and the demarcation of the Empire into 九州 Nine provinces. (Cf. L.C., III., Part I, the "Tribute of Yü"). In the following year, he was invested with the principality or chieftainship of Hia, deriving thence the title of 夏伯 or 有夏. According to later legends, he engraved a record of his achievements upon a tablet of stone upon one of the peaks of Mount Hêng (in the modern province of Hupeh), but the story is regarded as apocryphal. (Cf. L.C., III., proleg, p. 67; and *Journal N. C. B. Royal Asiatic Society*, 1868). He rendered faithful services to the Emperors Yao and Shun, of whom the latter, in B.C. 2224, raised him to the position of joint regent of the Empire, and recognized him as his successor to the exclusion of his own sons. On the death of Shun in B.C. 2208, Yü observed a three years' period of mourning, and in B.C. 2205, commenced to reign, becoming founder of the dynasty of Hia. Hence he is also spoken of as 夏后. In the eighth year of his reign he made a royal progress through his dominions, and held a grand assembly of his subject nobles at Kwai K'i 會稽, (in modern Che-kiang), where he put to death the chief of Fang Fêng 防風氏, who arrived after the appointed time. Among the most marvellous of the achievements ascribed to the handiwork of Yü is the opening of a passage for the Western waters through the present defile of Wu Shan q. v. To this defile the term 禹穴, Cave or Excavation of Yü, used by Sze-ma Ts'ien in the description of his journeys, is believed to apply.

932.—Yü 魚. The generic designation for fish. From the resemblance in structure between fish and birds, their oviparous birth, and their adaptation to elements differing from that of other created beings, the Chinese believe the nature of these creatures to be interchangeable. Many kinds of fish are reputed as being transformed at stated seasons into birds. According to Ma Yung, the scaly armour of the fish indicates it as a symbol of martial attributes.—Phr. 魚還得水, [the delight experienced by], a fish returned into water, — a quotation from the writings of Chwang Tsze. He narrates that when Kwan Chung was sent by Duke

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Hwan of Ts'i to invite Ning Tsi q.v., to enter his service, the latter replied by chanting the words, 浩浩乎, 育育乎, which the philosopher was at a loss to interpret. On returning to his home and musing in vain over the enigmatical words, Kwan Chung was at length relieved of his bewilderment by a clever handmaiden, who suggested that a reference was intended to a line in the book of Odes, where 浩 and 育 occur in the signification of the sea 水 and its produce 魚. By his exclamation Ning Tsi had intended to convey that what is naturally joined should not be kept asunder, or in other words, that he longed for the bliss of marriage. From this incident the phrase has passed into use as a metaphor for the joys of union, especially of a sexual nature. Fish are likewise reputed to swim in pairs, and hence they serve as an emblem of marriage.—Phr. 魚雁往來, (passing to and fro like the fish and the goose),—met. for epistolary correspondence. Reference is is here made to various legends relating that missives have been found in the bellies of fishes, and to the tale of Su Wu's letter which was conveyed from Tartary by being tied to the foot of a wild goose.—Phr. 魚龍變化 (transformation of fishes into dragons), met. for successful graduation at the literary examinations. This contains an allusion to the legend narrated in the 水經, that the sturgeon of the Yellow River make an ascent of the stream in the third moon of each year, when those which succeed in passing above the rapids of the Lung Mên 龍門 become transformed into dragons.—Phr. 魚肉 signifies to persecute or oppress—*lit.* [to treat as] the flesh of fish. Perhaps derived from a saying of Fan Kw'ai, who, when menaced by Hiang Yü q.q. v., rejoined that although put under the chopper and minced like fish he would not depart from his resolution.

933.—Yü 鷸 The Bittern? Phr. 蚌相持漁人得利, when the bittern and the mussel fall out, the fisherman gains a prize. Reference is here made to a fable ascribed in the Narratives of the Contending States 國策, to Su Tai, brother of Su Ts'in q. v. Acting as counsellor of the Prince of Chao, and urging unity among the opponents of the rising power of Ts'in, he illustrated his argument by saying: "A mussel was sunning itself by the river bank when a bittern came by and pecked at it. The mussel closed its shell and nipped the

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bird's beak. Hereupon the bittern said: 'If you don't let me go to-day, if you don't let me go to-morrow, there will be a dead mussel.' The shell-fish answered: 'If I don't come out to-day, if I don't come out to-morrow, there will surely be a dead bittern!' Just then a fisherman came by and seized the pair of them." This is perhaps the earliest specimen of a complete fable on record in Chinese literature.

934.—Yü She 雨師. The Master of Rain, — a divinity identified by the ancient cosmogonists with a son of Kung Kung, bearing the name 玄冥, (sombre-dark). Sacrifices by burnt-offering were offered to him in accordance with the Ritual of the Chow dynasty, under which he was identified with the constellation 畢 (Hyades), and held as personifying the aqueous influences of the atmosphere. The spirit appertaining to the cyclical character 丑 is also identified with this divinity. Cf. F. S. T.

935.—Yü Hwa T'ai 雨花臺. A pagoda built at Kin Ling 金陵, (the modern Nanking), by Liang Wu Ti, who was persuaded by one of his Buddhist instructors that flowers had descended in a shower from Heaven to celebrate his reign. In honour of this event the building was erected.

936.—Yü pu p'o k'wai 雨不破塊. An expression attributed to Tung Chung-shu q. v. He is reputed to have said that in times of peace and prosperity the rain that falls is so gentle that it does not "break the clod." (西京雜記).

937.—Yü 玉—the jadestone, or nephrite, the gem most valued by the Chinese. From a period of high antiquity its rarity and costliness have caused it to be held symbolical of all that is supremely excellent and of the perfection of human virtue. (君子於玉比德 is the phrase used on this subject in the *Li Ki*). Its nature was accordingly linked with that of the highest forms of matter. Thus in the commentary on the *Yih King* entitled 說卦, the authorship of which is attributed to Chow Kung, it is alleged that 乾爲玉爲金— *K'ien* or Heaven being symbolized by the jadestone and gold, a combination of the highest strength with the purest effulgence. To this an ancient commentary adds that it is the "most perfect development of the masculine principle in nature;" and the Taoist philosphers, enlarging upon these texts, attributed

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at an early period divers magical virtues to the gem. Pao P'uh Tsze (Ko Hung, q.v.) alleges that from the mountains producing jade-stone a liquid flows which, ten thousand years after issuing from the rock, becomes coagulated into a substance clear as crystal. If to this be added an appropriate herb it again becomes liquid, and a draught of it confers the gift of living for a thousand years. The same writer observes that 元眞 (the "great and pure") is another name for the jade-stone; and that by swallowing a portion of it men may attain to the state of incorporeality and the power of soaring through the air—身輕飛舉. According to general Taoist legend, the mystic treatises of the immortals are inscribed upon tablets of jade 玉簡; and hence these priceless secrets, not seldom confided to the gaze of mortals who devote themselves to the accomplishment of transcendental perfection, are called 玉符 and 玉籙 (jade-talismans). In the language of alchemy, moreover, 玉液 or beverage of jade, was the name given to the supreme elixir which combines the virtues of the draught of immortality and the philosopher's stone. See K'iung.

938.—Yü Mên Lan She 玉門蘭堂. The portal said in Taoist legends to stand in the centre of the 上清宮, or pure supernal mansion, the abode of the highest among the immortals.

939.—Yü Nü 玉女. The fairy attendants who act as handmaidens to Si Wang Mu. They are also called 神女. There is one for each point of the compass, and their designations correspond with the colours attributed to the respective five points. T. S. K., k. 43.

940.—Yü Sien 玉仙. The designation proper to a certain race of Immortals or genii, who have eaten of the leaves of the tree called *K'ien* 騫 or 藥王, which grows within the Moon, where, it is said, eight trees altogether flourish. The result of this food is that the bodies of those who eat of it become pellucid as crystal. K. P. W., k. 1. This notion appears to be derived, in part at least, from the Buddhist sutras, where a tree called the 藥王之樹, (the tree of the King of Drugs), is said to grow on the Himalayas, and to possess such magic virtues that whoever smells, touches, or tastes it is immediately healed of all diseases. (法界安立圖, k. 1.).

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941.—Yü T'ang 玉堂. The designation given to a hall in the palace of the Emperors of the Han dynasty. During the T'ang dynasty the term was used to designate the official board whence Imperial decrees were issued; and in the reign Sung Yüan-fêng (A.D. 1078—1086), it was applied as a designation of the Han-lin college, to which it has since remained attached. A common but unauthenticated explanation of the title refers it to the fact that magnolias 玉蘭, once grew in front of the gateway of the College.

942.—Yü T'ung 玉童, and Yü Lang 玉郎.—designations given in Taoist legends to the attendants upon the immortals, each of whom are represented as being waited upon by youthful servitors.

943.—Yü Ts'ing 玉清. A mountain in Heaven where, according to Taoist legends, the five reverend immortals 五老上眞 have their abode.

944.—Yü Ts'ing Chao Ying Kung 玉清昭應宮. The title given by Sung Chên Tsung to the vast and costly temple he caused to be erected in his palace for ancestral worship and the celebration of Taoist rites. Having been carried on day and night for seven years, the work of constructing this edifice was completed in A.D. 1014. An incalculable amount of treasure was lavished upon this undertaking, from which historians date the commencement of the Sung dynasty's decline. The entire structure was destroyed by fire in A.D. 1029.

945.—Yü-ch'e Kung 尉遲恭·敬德. 7th century A.D. A hero of the wars which secured possession of the throne of China to the founder of the T'ang dynasty. His skill in managing the lance was unequalled, and his prowess was attested in many battles. Was created 鄂公. From his alleged foreign (Tartar) descent he is frequently refered to as Hu King-têh 胡敬德. It is related of him that at a time when the apartments of the Emperor T'ang T'ai Tsung were grievously haunted by evil spirits he kept watch and ward with his colleague Ts'in K'iung and preserved the Sovereign from harm. In commemoration hereof the Emperor caused the portraits of the two worthies to be painted on his palace doors, and this custom has been continued to the present day, the two heroes becoming venerated as the 門神, or divine guardians of the door. When their painted effigies

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are not depicted in full, the characters 文丞 and 武尉 are written instead upon squares of red paper which are pasted upon the doors (諸神小記). See No. 781, where a different version of the legend is given. Yü-ch'e Kung is said to have been in early life a blacksmith, and he is worshipped to this day as the guardian spirit of blacksmith's shops, as Lu Pan is by carpenters.

946.—Yü Fan 虞翻 * 仲翔. A.D. 164—233. A scholar and statesman in the service of Sun K'üan, founder of the dynasty of Wu. Falling into disgrace, he was banished to Kwang-chow (Canton), where he died. He took up his abode at the place of his exile in a spacious mansion, the site of which he converted into a park, to which from the trees it contained, the name 苟林 was given. After his death, his family converted the property into a Buddhist monastery, and such it remains to the present day, under the name of 光孝寺. During Yü Fan's exile he occupied himself in composing treatises, afterwards highly celebrated, on the Sze-ma Ts'ien's History and the Confucian books.

947.—Yü Hiung 鬻熊. A philosopher, commonly called Yü Tsze, 鬻子, who is reputed to have flourished B.C. 1250, and to have been the instructor of the "Chief of the West," see Si Peh. A treatise still in existence is ascribed to his pen, but with the exception of some fragmentary passages, it is believed to be of comparatively modern origin. Cf. W. N., p. 125.

948.—Yü Hü 虞詡 * 升卿. A public functionary of great merit and distinction during the reigns of Han Ngan Ti and Shun Ti. In A.D. 110, was appointed governor of the province of Chao Ko 朝歌, (in modern Ho-nan), whence by his wise measures and skilful stratagems he succeeded in wholly extirpating a numerous band of brigands.

949.—Yü Hwa 鬱華. A fabulous being said to dwell within the Sun. Cf. T. S. K., k. 2. On the other hand, according to the 大洞經, the name of the Sun itself in the language of Taoist mysticism, is Yü I 鬱儀, corresponding to Kieh Lin 結璘, as the name of the Moon. Cf. K. P. W., k. 1.

950.—Yü K'ien-low 庾黔婁. One of the patterns of

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filial piety, said to have flourished under the Ts'i dynasty, A.D. 500. Distinguished by devotion to care of his father during sickness.

951.—Yü K'ing 虞卿. The title given to a political adventurer 游說之士, of the era of the Contending States, whose actual name has not been preserved. Having offered his services as a counsellor to Prince Hiao Chêng of Chao, B.C. 265, the latter was so deeply impressed with his worth that at his first interview he presented him with one hundred ingots of gold and a pair of jade-stone tablets. At his second audience, the Prince conferred upon him the fief of Yü, whence his appellation is derived. His counsels were followed by the Prince in the latter's warfare with the State of Ts'in. Cf. S. K., k. 76.

952.—Yü K'ü 臾區. A minister of Hwang Ti, B.C. 2697, who (according to Sze-ma Chêng), was entrusted with the duty of observing the motions and portents of the stars in concert with Hi Ho 羲和, and Ch'ang I 常羲, who respectively observed the Sun and the Moon.

953.—Yü Lui 鬱壘. See T'u Yü.

954.—Yü Pao 于寶. 4th century A.D. A writer of the reign of Tsin Yüan Ti, A.D. 317—323. Principally known as the reputed author of a collection of legends entitled 搜神記. Cf. W. N., p. 154.

955.—Yü Yün-wên 虞允文. * 彬父. A.D. 1110—1174. A celebrated statesman of the reign of Sung Kao Tsung. In A.D. 1161, he was appointed Comptroller of the army at the outset of the campaign undertaken for the defence of Nanking and the south bank of the Yang-tsze against the inroads of the Kin Tartars. He inflicted a severe defeat upon the enemy at a spot near Nanking, called 采石. He subsequently held office as chief Minister of State, and died while occupying the post of Viceroy of Shuh.

956.—Yüeh 說 or Fu Yüeh 傅 | . The Minister who, according to the legend preserved in the *Shu King* (Cf. L.C. III, p. 248) was assigned by Heaven in a dream to King P'an-Kêng (14th century B.C.) An image of the figure revealed to the Sovereign in his dream was circulated throughout the Empire until the individual indicated in the dream was discovered.

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957.—Yüeh 月, the Moon, representing the concreted essence of the feminine principle in Nature, as the masculine principle is embodied in the Sun. The Moon is consequently regarded as chief and director of everything subject in the cosmic system to the Yin 陰 principle, such as darkness, the earth, female creatures, water, &c. Thus Pao P'uh Tsze declares with reference to the tides: "The vital essence 精 of the Moon governs Water; and hence, when the Moon is at its brightest, the tides are high." As the Sun directs and symbolizes the sovereign ruler, so the Moon is an emblem and director of his consorts and ministers. The Emperor is said to "call the Sun his elder brother and the Moon his sister" 人主兄日姊月 (Cf. S.L.F. art *yüeh*). In the writings of Hwai-nan Tsze the presiding genius of the Moon is said to be named Wang Shu 望舒 or Sien O 纖阿. Chinese and Indian legends agree in no respect more strikingly than with regard to the creatures by which the Moon is said to be inhabited. These are the hare 兎—see No. 724, and the frog or toad, *Chan-chu*, 蟾諸 — the second character being variously written 蠩 and 蜍. According to De Gubernatis, (*Zoological Mythology*, Vol. II, p. 375), the frog, which in certain hymns of the Rig Veda typifies the clouds, is "also identified with the pluvial Moon." The earliest Chinese mythological writers convey a similar idea. Chang Hêng q.v., in his work entitled *Ling Hien*, narrates that "When How I (see No. 178) besought from Si Wang Mu the drug of immortality, Hêng Ngo (see No. 94) stole it and fled to the mansion of the Moon for refuge, where she was transformed into a frog (*Chan-chu*). Sundry marvellous stories are narrated by Pao P'uh Tsze and other fabulists of the longevity of this creature, its attributes, &c.; and a further approximation of the Chinese to the Hindoo or Aryan myth in this respect is to be noted in the name which has been assigned to it. Whilst the character, ranking under the radical 虫, suggests to the eye an association with what we term the insect tribe, the *Urh Ya*, the most ancient of Chinese dictionaries, describes the *chan-chu* as a creature like the *hia-mo* 蝦蟆 or frog, and this latter we find classed in immediate relationship with the cricket and the grasshopper. Here we encounter the notion expressed, according to De Gubernatis, in the Latin proverb *rana cum gryllo;* — the frog and the grasshopper being identified with each other "on account of their shrill

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voices, their habit of hopping, and their mythical connection with the leaping Moon." The Moon, it is elsewhere stated, (p. 47), "is called the leaper or hopper, a nocturnal locust." In the illustrated edition of the *Urh Ya*, said to date from the Sung dynasty, while the *kia-mo* is figured among insects, we find the *chan-chu* represented unmistakeably as a toad, and placed, together with drawings of a frog and of tadpoles, among the fishes and *chelonia*. The singular form of development undergone by the frog, resembling that of certain species of insects, may have given rise to this confusion; but the diversity with which the sound *chan-chu* (or *tu*), is represented affords reason to suspect that its origin was foreign. It can scarcely be doubted that the legend presented by Chang Hêng in the 1st century B.C., was derived from the same source with that existing among the ancient Hindoos. A cassia-tree, 桂 is also said to grow within the Moon, and a man named Wu Kang q. v., is alleged to have been condemned to the endless task of hewing it down. Immortality is conferred upon those who eat of the leaves of this tree (See Yü Sien and Kwei). From the foregoing legends, the Moon is metaphorically referred to as 蟾宮 and 桂宮. The old man of the moon (月老), is popularly said to tie together with an invisible cord the feet of those who are predestined to a betrothal. See Wei Ku.

958.—Yüan 元. This character has been substituted in recent times for Hüan 玄, in consequence of the latter having formed part of the name of the second Emperor of the present dynasty (K'ang-hi).

959.—Yüan Chao 阮肇. A hero of one of the Tales of the Genii. It is narrated that during the reign of Han Ming Ti (A.D. 58—75), when rambling with his friend Liu Ch'én 劉晨, among the T'ien-t'ai 天台山, the two travellers lost their way, and after wandering about for many days, were at length guided by accident to a fairy retreat among the hills, where two beauteous sisters feasted them on the seeds of the *hu-ma* 胡麻 (hemp-plant), and admitted them to share their couches. Returning at length to their homes, after what had seemed a brief period of dalliance, they found with dismay that seven generations had elapsed since they left their homes (列仙傳).

960.—Yüan Chên 元眞. A synonym in the language of Taoist mysticism for 玉 *yü* the jadestone, q.v.

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981.—Yüan Chên 元稹 * 微之. A.D. 779—831. A noted author of the period of the T'ang dynasty.

982.—Yüan Chwan 元奘 [or 玄 |]. The religious designation of a Buddhist priest, surnamed 陳, who left China in A.D. 629 for the purpose of visiting India in fulfilment of a vow. After an absence of seventeen years he returned, in A.D. 645, bringing back with him 657 volumes of the Buddhist scriptures, beside numerous sacred relics. The record of his travels, entitled 大唐西域記 has been translated by Prof. Stanislas Julien under the title of *Histoire de la vie de Hiouen-Tsang et de ses Voyages dans l'Inde*, Paris, 1853.

983.—Yüan Hien 阮咸 * 仲容. Third century A.D A nephew of Yüan Tsi q.v. and one of the Seven Worthies of the Bamboo Grove. Famous as a lover of music and wine, and as a philosopher studying content and moderation in preference to the ways of ambition.

984.—Yüan Mei 袁枚. * 子才. † 簡齋. A.D. 1716—1797. A scholar of the Han-lin degree, holding office at Nanking, where he gained high repute as a poet.

985.—Yüan Ngang 袁盎 * 絲 *D.* B.C. 148. A celebrated soldier of the reigns of Han Wên Ti, King Ti, and Wu Ti. Like Ch'ao Ts'o q.v., he advocated the suppression of the then existing fiefs, the dangers threatened by which he foresaw; but having been bribed by the Prince of Wu he eventually persuaded the Emperor to doom Ch'ao Ts'o to death as a means of conciliating his rebellious kinsman. He perished finally by the hand of an assassin.

986.—Yüan P'u 元圃. A name attributed to gardens in Mount Kw'ên-lun q.v., where the genii are said to hold their assemblies. The term is also applied metaphorically to collections of literature.

987.—Yüan Shao 袁紹. * 本初. *D.* A.D. 202. A military commander at the close of the Han dynasty, when for a time he served under Tung-cho q. v., and coöperated with the latter in A.D. 189, when the youthful Emperor and his brother were abducted from the capital by the faction of eunuchs. Pursuing the latter with his troops, he recovered the princes, and put the conspirators to death; but on the supreme power being grasped by Tung-cho, he joined Ts'ao Ts'ao in opposing the

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usurper, and was recognized in A.D. 190, as leader of the confederacy formed for this purpose. From this period until his death he led a career of varied incident, now fighting as an ally with Ts'ao Ts'ao, and again as one of his opponents; but his life was cut short before he succeeded in achieving a position of real eminence.

968.—Yüan Tsi 阮籍 * 嗣宗. A.D. 210—263. A celebrated scholar and functionary, principally renowned by his habits of eccentricity and his love of music and winebibbing. Was one of seven congenial spirits who held revel together in a grove of bamboo—see Chuh Lin. He professed adherence to the doctrines of Lao-tsze and Chwang-tsze, preferring the quietism they preached to the more toilsome duties of public life.

969.—Yüan Yang 鴛鴦. The male and female respectively of *anas galericulata*, commonly called by Europeans the "mandarin duck." These beautiful waterfowl manifest, when paired, a singular degree of attachment to each other, and they have hence been elevated into an emblem of connubial affection and fidelity.

970.—Yüan Yüan 阮元 * 白元. A.D. 1763—1850. A public functionary of high distinction, and celebrated as a generous and enlightened patron of literature. Was Governor and Governor-General of several provinces. Beside numerous works of his own on classical and antiquarian subjects, he published a great number of treatises, the works of authors whose means were insufficient to meet the cost of printing.

971.—Yung Ch'êng 容成. Reputed as one of the Assistants of the Emperor Hwang Ti, for whom he is said to have regulated the calendar and to have constructed a celestial globe.

972.—Yung Yüan 榮猨. Said, like the preceding, to have been an Assistant of Hwang Ti, and reputed as the first constructor of musical bells.

973.—Yün Hwa Fu-jen 雲華夫人. A daughter of Si Wang Mu q. v. She is reputed to haunt the peaks of the Wu Shan q. v., and is said in Taoist legend to have saluted the great Yü while engaged in his engineering labours.

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974.—Yün T'ai 雲臺. A Hall devoted by Han Ming Ti (A.D. 58—75), to the reception of portraits of the famous statesmen who served his progenitor Kwang Wu Ti. The original number enshrined there was 28, to which four were subsequently added.

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THE

CHINESE READER'S MANUAL.

PART II.

NUMERICAL CATEGORIES.

TWO.

1.—二程. The Two Philosophers named Ch'êng.

1. Ch'eng Hao. See Part I., No. 107.
2. Ch'êng I. See Part I., No. 108.

2.—二皇. The Two ancient Emperors (with whom civilization commenced).

1. Fuh-hi. See Part I., No. 146.
2. Shên-nung. See Part I., No. 609.

3.—兩儀. The Two Primary Forms or symbols representing the two primordial essences.

The equal divisions, or positive and negative essences, evolved by the 太極, or Ultimate Principle of being. These divisions are entitled (1) 陽 and (2) 陰, and are represented by the following symbols, from a repetition of which in divers combinations the 八卦 or Eight Diagrams are formed.

1. ———. A continous straight line, called 陽儀, or the symbol of the *Yang* principle, corresponding to light, Heaven, masculinity, &c.
2. — —. A broken line, called 陰儀, or the symbol of the *Yin* principle, corresponding to darkness, Earth, femineity, &c. See No. 241.

4.—二氣. The Two Primary Essences, — the *Yang* and *Yin* principles. See above.

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5.—二老. The Two Venerable Men who hailed the advent of the Chow dynasty.

1. T'ai Kung. See Part I., No. 257.
2. Peh I. See Part I., No. 543.

6.—二帝. The Two Emperors of antiquity.

1. Yao. See Part I., No. 900.
2. Shun. See Part I., No. 617.

Also, the God of War 關帝, (see Part I., No. 297), and the God of Literature 文帝, (see Part I., No. 849), who are worshipped conjointly.

7.—二代. The Two First Dynasties.

1. 夏. The dynasty of Hia, B.C.
2. 殷. The dynasty of Yin, B.C.

8.—二都. The Two Capitals of the Han Dynasty.

1. 西丨, the Western Capital, 長安 Ch'ang-ngan.
2. 東丨, the Eastern Capital, 洛陽 Loh-yang.

9.—二曜. The Two Luminaries, — the Sun and the Moon.

THREE.

10.—三章. The Three Penal Sentences. (Promulgated by the founder of the Han dynasty, B.C. 202, who abolished the enactments of Ts'in She Hwang-ti and proclaimed the following in their stead: Life shall be given for life; compensation shall be given for wounds: imprisonment shall be the penalty for robbery).

10a.—三正. The Three Correct Courses [or Beginnings of the Year].

This phrase, of doubtful meaning in the *Shu King* ("Speech at Kan," cf. L.C. III, p. 153), is employed to designate the three successive changes in the commencement of the year. Under the Hia dynasty the year began in the first month of spring, or 寅, under the Shang in the twelfth month, or 丑, and under the Chow dynasty in the eleventh month or 子. On the reform of the calendar in B.C. 104 the usage of the Hia dynasty was reverted to for the commencement of the Chinese year.

11.—三乘. The Three Vehicles or Conveyances (Sanskrit

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Triyâna), and the respective doctrines and degrees of saintship appertaining thereto.

1. 聲聞. Sanskrit *Srâvaka* (lit. those who listen.)
2. 圓覺. Sanskrit *Pratyeka Buddha* (lit. those who have perfected intelligence.)
3. 菩薩. Sanskrit *Bôdhisattwa* (lit. one whose essence has become intelligence.) Cf. E. H. s.v.

12.—三傳. The Three Commentaries (on the 春秋 or Annals of Confucius).

1. The Commentary of Kung-yang. See Part I., No. 290.
2. The Commentary of Tso K'iu-ming. See Part I., No. 744.
3. The Commentary of Kuh-liang. See Part I., No. 282. Cf. W.N. p. 5.

13.—三川. The Three principal rivers of Northern China (during the Han dynasty).

1. 河; the Yellow River. 2. 洛,—the river Loh. 3. 伊; the river I.

14.—三法司. The Three Tribunals of Judicature.

*** These are the 刑部, Board of Punishments; the 大理寺, or Court of Judicature; and the 都察阮, or Censorate, which unite to form a supreme court of revision.

15.—三輔. The Three Prefectures, — surrounding and comprising the Imperial city (Ch'ang-ngan), during the Han dynasty. In the reign of Wu Ti, B.C. 140, they bore the following names:—

1. 京兆. 2. 馮翊. 3. 扶風.

16.—三賦. The Three Forms of Taxation in vogue until A.D. 781. (See Yang Yen, Part I., No. 898).

1. 租. Land tax. Levied at the rate of one picul of grain for each (丁) adult male tenant.
2. 庸. State labour (*corvée*). Twenty days in each year.
3. 調. Tribute on produce in kind.

17.—三父. The Three Paternal Relationships beside that of Father.

1. 同居繼父. Stepfather in whose household one lives.

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2. 不 | | | |. Stepfather in whose household one does not live.

3. 從繼母嫁. Husband of a stepmother into whose household one removes.

*** For these degrees of relationship special laws exist in reference to mourning.

18.—三伏. The Three Decades of Heat.

1. 初 |. 2. 中 |. 3. 末 |.

*** In the Chinese calendar, three periods of ten days each are designated as above. The first commences on the third day corresponding to the sign 庚, in the cycle of ten "stems" (see No. 296), after the "summer solstice" 夏止 period; the second on the fourth similar day; and the last on the first 庚 day after the "commencement of autumn" 立秋 period. During these intervals, the principle of cold 陰 is held to be "in suppression," whence the use of the term 伏.

19.—三韓. The Three Regions of Han, — a tract of country now forming the northern portion of Corea, and divided during the Han dynasty into three kingdoms or principalities, called 馬 |, 辰 |, and 弁 |.

20.—三峽. The Three great River Defiles.

1. 廣溪峽. The Defile of the West River (西江), in Kwang-tung.

2. 巫山 |. The Defile of the Wu Shan on the Yang-tsze, see Part I., No. 873.

3. 西陵 |. The Defile of Si Ling, on the Yellow River.

21.—三河. The Three Great Rivers (of ancient China).

1. 黃河, the Yellow River. 2. 淮 |, the river Hwai. 3. 洛 |, the river Loh.

Also, the Three Regions adjacent to the Yellow River, *temp.* Han dynasty, viz: 1. 河南. 2. 河內. 3. 河東.

22.—三合. The Three Powers united in Nature.

1. 天. Heaven. 2. 陽, the *Yang* principle. 3. 陰, the *Yin* principle. (see *ante*, No. 3.)

Of these the ancient philosophy of the Taoists declared that neither

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possesses by itself the power of giving life. The union of the three alone embodies creative force.

Also, construed as the union of the Three Powers—see *post*, No. 64, and adopted in this sense as the designation of the secret society known as the 三合會 or Triad Association.

23.—三后. The Three Chief Rulers under the Emperor Shun. (K.F.L.)

1. Peh I; see Part I., No. 543. 2. Yü; see Part I., No. 931. 3. Tsi; see Part I., No. 740. See also 九官.

24.—三皇. The Three Primordial Sovereigns.

1. Fuh-hi; see Part I., No. 146. 2. Shên-nung; see Part I., No. 609. 3. Hwang-ti; see Part I., No. 225. Cf. also Part III., Introduction.

25.—三仁. The Three Good or Compassionate Men [of the Yin dynasty, B.C. 1130.]

1. Wei Tsze; see Part. I., No. 844. 2. Ki Tsze; see Part I., No. 242a. 3. Pi Kan; see Part I., No. 552. Cf. L.C. 1, p. 194.

26.—三綱. The Three Cardinal Objects of Duty.

The Sovereign is the object of a subject's duty, the father of a son's, and the husband of a wife's.

27.—三界. (I. of the Taoists). The Three Regions [of Existence]. 1. 天. The Heavens. 2. 地. The Earth. 3. 水. The Waters. These are sometimes indicated by the expression 上, 中, 下, or above, the middle, and below.

28.—三界 (II. of the Buddhists). The Three Regions [of successive Existence.] Sanskrit *Trâilôkya.*

1. 欲界. Sanskrit *Kâmadhâtu*, the region of desire or earthly longings.
2. 色 〃. Sanskrit *Rûpadhâtu*, the region of form.
3. 無色 〃. Sanskrit *Arûpadhâtu*, the region of formlessness. Cf. E. H. p. 147.

29.—三江. The Three Rivers [of Yang-chow].

1. 吳松江. 2. 錢塘 〃. 3. 浦陽 〃. (T. S. K., k. 11).

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The above constitutes one of the numerous explanations presented by Chinese scholars with reference to the 三江, which are mentioned in the "Tribute of Yü," and the disputes concerning which "are endless." (Cf. L. C., III., p. 109). In general, the expression denotes the ancient mouths — whatever may have been their real course — of the river Yang-tsze.

30.—三教. The Three systems of Doctrine (or Religion).

1. 儒 | . The system of the literati (Confucianism).
2. 釋 | . The system of *She* (Shâkyamuni, *i. e.* Buddhism).
3. 道 | . The system of *Tao* (Taoism).

The above constitute the recognized systems of religion, philosophy, and ethics among the Chinese.

31.—三傑. The Three Heroes or Champions (of the foundation of the Han dynasty, B.C. 206).

1. Chang Liang; see Part I., No. 26.
2. Han Sin; see Part I., No. 156.
3. Ch'ên P'ing; see Part I., No. 102.

Note. For the last-named in the above list, Siao Ho (see Part I., No. 578), is substituted by the K. F. L.

32.—三古. The Three Ages or Periods of antiquity.

1. The age of Fuh-hi, B.C. 2852.
2. The age of Wên Wang of Chow, B.C. 1150.
3. The age of Confucius, B.C. 557.

33.—三孤, or 三少. The Three Lesser Ministers of State (under the Chow dynasty).

1. 少師. The Junior Tutor.
2. 少傅. The Junior Assistant.
3. 少保. The Junior Guardian. Cf. L. C., III., p. 527.

34.—三姑六婆. The Three classes of Female Devotees and the six kinds of Old Wives.

1. 尼姑. The Buddhist nun.
2. 道 | . The Taoist nun.
3. 卦 | . The female professor of the art of divination. [illegible]ne *Yin*
4. 牙婆. The brokeress.
5. 媒 | . The marriage go-between. [illegible]red that neither

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6. 師巫. The professor of spiritual manifestations.
7. 虔婆. The professional praying-woman.
8. 藥婆. The female herbalist.
9. 穩婆. The midwife.

*** According to the author of the 輟耕錄 (A.D. 1366), "whoever has these mischief-makers about his house is sure to meet with trouble."

35.—三公. The Three Chief Ministers of State under the Chow dynasty.

1. 太師 The Grand Tutor.
2. 太傅 The Grand Assistant.
3. 太保 The Grand Guardian. Cf. L.C. III, p. 527.

Under the Han dynasty, the above titles were supplanted by the following:—

1. 大司馬. 2. 大司空. 3. 大司徒.

Of these, the first was changed with the direction of all military affairs, the second with the supervision of public works, and the third with that of all matters relating to civil office.

36.—三軍. The Three Hosts or Armies.

Under the Chow dynasty, a feudal state of the first class was entitled to maintain three hosts or bodies of troops each numberings 2500 men.

37.—三官. Identified with No. 76, *post.*

38.—三光. The Three Luminaries.

1. 日 The Sun. 2. 月 The Moon. 3. 星 The Stars.

39.—三歸. The Three Refuges. (Sanskrit *Trisharana*).

The Buddhist profession of faith, consisting in the formula 歸依佛 I take refuge in Buddha; 〃 〃 法 I take refuge in Dharma (the religious law); 〃 〃 僧 I take refuge in Sangha (the priesthood or church.) Cf. E.H. p. 151.

40.—三國. The Three Kingdoms or Dynasties—established on the downfall of the house of Han, A.D. 220.

1. 魏. Wei; see Ts'ao Ts'ao, Part I., No. 768.
2. 蜀. Shuh; see Liu Pei, Part I., No. 415.
3. 吳. Wu; see Sun K'üan, Part I., No. 632.

41.—三禮. (I.) The Three forms of Sacrifice.

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1. 祀天神. The worship addressed to the spirits of Heaven.
2. 祭地祇. The worship addressed to the spirits of Earth.
3. 享人鬼. The worship addressed to the spirits of Men. Cf. L.C. III, p. 47.

42.—三禮. (II.) The Three Rituals.

1. 儀 丨. The Decorum Ritual.
2. 周 丨. The Ritual of Chow.
3. 禮記. The Record of Rites. Cf. W.N. p. 4.

43.—三靈. The Three Spiritual Influences.

The spiritual influences appertaining to the Throne Powers, viz. Heaven, Earth and Man.

44.—三畧. The Three Epitomes of the Art of War.

The ancient treatise on the art of war, entitled 兵法, and ascribed to the pen of Hwang Shih Kung (see Part I, No. 223), is divided into three sections, called 上 丨, 中 丨, and 下 丨.

45.—三寶. (I). The Three Precious Ones. (Sanskrit *Triratna*)

The Trinity of the Buddhist belief, consisting in Buddha, Dharma (the law) and Sangha (the congregation of believers). These three conceptions are symbolized by images to which worship is addressed in Buddhist temples. Cf. E H. p. 150.

46.—三寶. (II.) The Precious Things of a Ruler.

1. 土地, the territory. 2. 人民, the people. 3. 政事, the affairs of government. (Mencius.) Cf. L.C. II, p. 368.

47.—三山. Three Three Isles of the Genii. See P'êng-lai Fang-chang, Ying-chow, Part I.

48.—三詩. The Three Texts of the Book of Odes.

1. 毛 丨. The Odes as preserved by Mao Ch'ang; see Part I., No. 480.
2. 魯 丨. The Odes of the State of Lu.
3. 齊 丨. The Odes of the State of Ts'i. Cf. W. N., p. 3.

49.—三辰. The Three Regulators of Time.

1. 日. The Sun 2. 月. The Moon. 3. 斗. The "Bushel;" a part of the constellation of Ursa Major, anciently believed

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to indicate, in its periodic revolution, the courses of the seasons. *Note.* The above phrase is also used interchangeably with 三光, see *ante*, No. 38.

50.—三牲. The Three Sacrificial Animals.

1. 牛. The Ox. 2. 羊. The Goat. 3. 豕. The Pig.

51.—三聖. The Three Holy Men.

1. Yao; see Part I., No. 900. 2. Shun; see Part I., No. 617. 3. Yü; see Part I., No. 931.

According to Mencius, the Three Holy Ones were Yü, Chow Kung, and Confucius.

Another enumeration accords the title to Wên Wang, Wu Wang, and Chow Kung. (T. S. K.).

52.—三順. The Three Forms of Obedience.

1. 臣丨君. The subjects to the sovereign.
2. 子丨父. The son's to the father.
3. 妻丨夫. The wife's to the husband. Cf. *ante*, No. 26.

53.—三性. The Three Mental Qualifications of a Student.

1. 讀丨. Power of application.
2. 記丨. Memory.
3. 悟十. Understanding.

54.—三星. The Three Auspicious Stars.

1. 福星. The star of happiness.
2. 祿丨. The star of emolument.
3. 壽丨. The star of longevity.

55.—三蘇. The Three Great Men named Su.

1. Su Sün, called 老丨 or the Elder Su. See Part I., No. 622.
2. Su She, called 大丨 or the Greater Su. See Part I., No. 623.
3. Su Chêh, called 小丨 or the Lesser Su. See Part I., No. 624.

56.—三代. The Three dynasties of Antiquity.

1. 夏. The dynasty of Hia, B.C. 2205 to 1767.
2. 商, [or 殷]. The dynasty of Shang or Yin, B.C. 1766 to 1123.
3. 周. The dynasty of Chow, B.C. 1122 to 250.

57.—三台. The Three Terraces.

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Six stars forming part of the constellation Ursa Major are thus designated. They are depicted in three pairs, forming successive angles below that portion of the constellation which is called the 斗.

58.—三臺. The Three Supreme Boards or Councils. Under the Han dynasty:—

1. 中 丨, comprised the 尚書, or Chief Functionaries of Administration.
2. 憲 丨, comprised the 御史, or Recording Counsellors.
3. 外 丨, comprised the 謁者, or Imperial Chamberlains.

Under the Sui dynasty.

1. 謁者, or Imperial Chamberlains.
2. 司隸, or High officers of Government.
3. 御史, or Imperial Counsellors.

59.—三島. The Three Isles of the Genii. See *ante*, No. 47.

60.—三多. The Three kinds of Abundance to be wished for.

1. 多福. Abundance of good fortune.
2. 丨 壽. Abundance of years, (longevity).
3. 丨 男. Abundance of male offspring.

61.—三都. The Three recognized Capitals, (up to the period of the Sung dynasty).

1. 長安. Ch'ang-ngan.
2. 洛陽. Loh-yang.
3. 汴梁. Pien-liang.

62.—三途. The Three Inferior paths of Transmigration. See *post*, No. 207.

63.—三通. The Three Cyclopaedic Works.

1. 通典. The *T'ung Tien*, by Tu Yeo.
2. 丨 鑑. The *T'ung Kien*, by Sze-ma Kwang.
3. 丨 考. The *T'ung K'ao*, by Ma Twan-lin.

64.—三才. The Three Powers of Nature (also called 丨極 and 丨儀).

1. 天, Heaven. 2. 地, Earth. 3. 人, Man.

The universe, or creation in general. In the system of ontology

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based upon the Diagrams of Fuh-hi, Heaven is held to be typified by the upper line, Earth by the lower, and Man by the middle line of the 卦 or trigram.

65.—三藏 (I). The Threefold Canon of the Buddhist Scriptures. (Sanskrit *Tripitáka*, lit. three baskets).

1. **修多羅**. The Sûtras, or doctrinal records.
2. **毗尼**. The Vinâya, or writings on discipline.
3. **阿毗曇**. The Abhidharma, or writings on metaphysics. Cf. E. H., p. 150.

66.—三藏, (II). The Three Divisions of Tibet.

1. **前｜**. Anterior Tibet. 2. **中｜**. Central Tibet. 3. **後｜**. Ulterior Tibet.

67.—三秦. The Three Divisions of the State of Ts'in (parcelled out by Hiang Yü, — see Part I., No. 165).

1. **雍**. 2. **塞**. 3. **翟**.

68.—三楚. The Three Provinces of Ts'u (2nd century B.C.).

1. **南｜**, or **江陵**. Part of modern Kiang-si and Ngan-hwei.
2. **東｜**, or **吳**. Part of modern Kiang-nan.
3. **西｜**, or **彭城**. Part of modern Hu-peh, &c.

69.—三族. The Three Degrees of Kindred.

According to the **周禮**, these are One's-self, Father, and Son. The correct enumeration was in later ages considered as embracing Father, Sons, and Grandchildren. Under the Han dynasty, the term was interpreted as signifying father, mother and wife, with their respective kindred. T. S. K., k. 28.

70.—三從. The Three Degrees of Dependence befitting a woman.

1. **｜父**. Upon her father.
2. **｜夫**. Upon her husband.
3. **｜子**. Upon her son.

71.—三王. The Three Founders of the Ancient Dynasties.

1. Yü. 2. T'ang. 3. Wên Wang. Cf. L.C. II, p. 313. K.C. k. 5.

72.—三吳. The Three Divisions of the Kingdom of Wu.

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1. 吳興. 2. 吳郡. 3. 會稽 (or 丹陽.)
Also designated 東 丨, 中 丨, and 西 丨.

73.—三易. The Three Systems of the Book of Changes.

1. 連山. 2. 歸藏. 3. 周易.

***. The above are the designations of three successive systems of divination and philosophy which are believed to have been developed at different periods from the diagrams of Fuh-hi (see *post*, No. 241), but of which only the last-named has been preserved. By some writers, Lien Shan is looked upon as a designation of the Emperor Shên-nung, whose system is said to have borne this name under the Hia dynasty, and Kwei Ts'ang of the Emperor Hwang Ti, whose system the Shang dynasty followed. By others again, following the 山海經, Lien Shan is regarded as a title of Fuh-hi. A third explanation (Cf. W.N. p. 2) represents Lien Shang as signifying, literally, "United Hills," with reference to the hexagram ䷳ with which its order of arrangement commenced (the 艮 or "mountain" diagram), and Kwei Ts'ang as "Reverting Deposit," owing to its commencement with the symbol 坤, earth. Both these systems, together with that of the 周易, are believed to have been in existence under the Chow dynasty., but they are now no longer known.

74.—三垣. The Three Stellar Groups.

1. 紫微 (中 丨); comprising 15 stars: The northern Circumpolar group.
2. 太 丨. (上 丨); comprising 10 stars; space within stars in Leo and Virgo, with Coma Berenices, &c.
3. 天市. (下 丨), comprising 22 stars; space bounded by Serpens, &c. Cf. *Observations of Chinese Comets, &c.*, by John Williams, F.S.A., London, 1871.

75.—三越. The Three Principalities of Yüeh (second and first centuries B.C.)

1. 吳 丨. The modern Kiangsu and part of Chê-kiang.
2. 閩 丨. The modern Fukien and part of Chê-kiang.
3. 南 丨. The modern Kwang-tung and part of Tonquin.

76.—三元. (I). The Three Primordial Powers recognized

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by the Taoist philosophy, viz. Heaven, Earth, and Water, over each of which a special deity presides. See *ante* No. 27.

77.—三元. (II). The Three Great Periods of Time. According to some of the Chinese chronologists, time is divided into three vast intervals or cycles, termed 元, and embracing 24,192,000 years. They are designated 上元, 中元, 下元. The latter designations are likewise applied to the following periods of the year, viz: the 5th of the first, seventh, and tenth moon.

FOUR.

78.—四肢. The Four Members of the Human Frame.
兩手, — The arms. 兩足, — The Legs,

79.—四方. The Four Cardinal Points.

North, South, East, and West. (The term is sometimes employed to designate all those parts of the world lying outside China, which is 中, the Centre).

80.—四輔. The Four Metropolitan Prefectures of the T'ang dynasty.

1. 同. 2. 華. 3. 岐, (鳳翔府). 4. 浦, (河中府).

81.—四海. The Four Seas (believed to form the limit of the parallelogram which constitutes the habitable earth, according to Chinese notions; and hence used as a synonym for the Chinese Empire.)

82.—四豪. The Four Martial Leaders of the era of the Contending States. See Mêng Ch'ang Kün, Sin Ling Kün, P'ing Yüan Kün, and Ch'un Shên Kün, Part I.

83.—四皓. The Four Recluse Greyheads.

1. 東園公, named 唐宣明.
2. 夏黃公, named 崔廣.
3. 綺里季,
4. 角里先生, named 周術.

Of these four worthies it is related that toward the close of the reign of Ts'in She Hwang-ti or *circa* B.C. 212, in despair with the troublous times and the disorders of the State, they retired to a hermit life in the mountains of Shang 商, whence, however, they came forth after the estab-

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lishment of the Han dynasty, taking service, about B.C. 190, under the Empress Lü. It has been surmised that the withdrawal of these individuals from the world may have been due to the exhortations of early Buddhist missionaries.

84.—四凶 (or **四罪**). The four great Criminals of Antiquity.

1. Hwan Tow, see Part I. No. 212. 2. Kung Kung, see Part I. No. 284. 3. Kwên, see Part I. No. 302. 4. **三苗**, The chief of the San Miao tribe. These persons were severally banished or criminally dealt with for their respective shortcomings by the Emperor Shung. Cf. L.C. III., p. 39.

85.—四河. The Four Great Rivers of Northern China.

1. **汴河**. 2. **黃河**. 3. **惠民河**. 4. **廣濟河**

86.—四夷. The Barbarians generally: from the four quarters. Cf. L.C. III., p. 55.

87.—四極. The Four Polar Extremities of Earth. (**爾雅**.)

1. South, called **丹穴**, where the sun takes rest.
2. North, called **空桐**, over which the pole-star stands.
3. East, called **太平**, the point where the sun rises.
4. West, called **太蒙**, the point where the sun sets.

88.—四教. The Four Studies Proper to Woman.

1. **婦德**. Right Behaviour, viz: to be chaste and docile, **貞順**.
2. **丨言**. Proper Speech, **辭令**.
3. **丨容**. Proper Demeanour, viz; to be pleasing and submissive, **婉娩**.
4. **丨功**. Proper Employment, viz: handiwork (*lit.* silk and thread). **絲麻**.

89.—四經. The Four Classics (as arranged under the Han dynasty.)

1. **左氏**. The Commentary of Tso K'iu-ming.
2. **穀梁**. The Commentary of Kuh-liang.
3. **古文尚書**. The Old Text of the Book of History.
4. **毛詩**. The Odes collected by Mao Ch'ang. (T.S.K.).

90.—四庫. The Four Divisions of the Imperial Library,

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instituted under the T'ang dynasty. Corresponding with the four categories of literature; see 四部.

91.—四宮. The Four Quadrants, or Divisions of the 28 Constellations.

1. 青 [or 蒼] 龍. The Azure Dragon—on the East.
2. 玄武. The Sombre Warrior—on the North.
3. 朱鳥 [or 雀.] The Vermilion Bird—on the South.
4. 白虎. The White Tiger—on the West. See *post*, No. 313.

92.—四君. The Four Princes of the era of the Contending States. See *ante*, No. 82.

93.—四關. The Four great Frontier Passes of the T'ang dynasty.

1. 函谷關. The Eastern Pass, in 陝州.
2. 武關. The Southern Pass, in 商州.
3. 散關. The Western Pass, in 鳳翔府.
4. 蕭關. The Northern Pass, in 原州.

94.—四靈. The Four Supernatural [or Spiritually-endowed] Creatures.

1. 麟. The *Lin*; see Part I. No. 389.
2. 鳳. The *Fêng*; see Part I. No. 134.
3. 龜. The Tortoise; see Part I. No. 299.
4. 龍. The Dragon; see Part I. No. 451.

95.—四寶. The Four Treasures [of the writing table].

1. 墨, Ink. 2. 紙, Paper. 3. 筆, Pencil. 4. 硯, Ink-slab.

96.—四配. The Four Sages associated with Confucius.

1. Yen Hwei, see Part I., No. 913. 2. Tsêng Shên, see Part I., No. 739. 3. Tsze Sze, see Part I., No. 321. 4. Mêng K'o (Mencius), see Part I., No. 494.

The above four worthies are associated in the next rank to Confucius in the arrangement of memorial tablets and of sacrificial worship in the State temples. They are named by Legge the "four Assessors."

97.—四表. The Four Borders of the Empire. (T. S. K.)

1. 嵎夷, on the East. 2. 南交, on the South. 3. 昧谷, on the West. 4. 幽都, on the North.

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98.—四部. The Four Categories of Literature (arranged under the T'ang dynasty).

1. 甲部, comprising the Classics 經錄 containing 11 subdivisions 類.
2. 乙 丨, comprising the Historians 史 丨, containing 13 subdivisions 類.
3. 丙 丨, comprising the Philosophers 子 丨, containing 17 subdivisions 類.
4. 丁 丨, comprising the Poets and Miscellanists 集 丨, containing 8 subdivisions 類. T. S. K., k. 31. Cf. W. N Introduction viii.

99.—四詩. (I.) The Four Versions of the Book of Odes.

1. 齊 丨. The Odes of Ts'i.
2. 魯 丨. The Odes of Lu.
3. 韓 丨. The Odes of Han.
4. 毛 丨. The Odes of Mao Ch'ang. T.S.K. k. 31. Cf. W. N., p. 8.

100.—四詩. (II.) The Four Divisions of the Book of Odes.

1. 國風. Ballads of the Various States.
2. 大雅. Greater Eulogies.
3. 小雅. Lesser Eulogies.
4. 頌. Songs of Homage. Cf. W.N., p. 3.

101.—四史. The Four first Imperial Recorders.

1. Ts'ang Hieh. See Part I., No. 756. 2. Tsŭ Sung. See Part I., No. 747. 3. Li Show. See Part I., No. 367. 4. K'ung Kia, a minister of Hwang Ti.

102.—四神足. The Four Footsteps or modes of acquiring supernatural powers. (Sanskrit *Riddhipâdah*). Cf. E. H., p. 104.

103.—四聲. The Four Tones of Chinese Pronunciation. (Arranged by Shên Yo, see Part I., No. 613).

1. 平 丨. The even tone.
2. 上 丨. The ascending tone.
3. 去 丨. The receding tone.
4. 入 丨. The entering tone.

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104.—四聖. The Four Holy Men or preëminent Sages.

1. Shun. 2. Yü. 3. Chow Kung. 4. Confucius.

105.—四書. The Four Canonical Books (as arranged by Ch'êng I and Chu Hi).

1. 學. The 大 學, or "Great Learning."
2. 庸. The 中 庸, or "Doctrine of the Mean."
3. 論. The 論語, or "Conversations of Confucius."
4. 孟. The Sayings of Mencius.

106.—四術. The Four Accomplishments or subjects of Study (Confucian Period).

1. 詩. The Book of Odes. 2. 書. The Book of History.
3. 禮. The Record of Rites. 4. 樂. The Book of Music.

107.—四象. The Four [Secondary] Figures of the Eight Diagrams, deduced from the Two Primary Symbols (See Nos. 3 and 241.)

1. ⚊ Two lines, called 太陽.
2. ⚋ Two lines, called 少陰.
3. ⚊ Two lines, called 少陽.
4. ⚋ Two lines, called 太陰.

These figures are held to synthesize with the powers and phenomena of Nature in the following manner:

No. 1, *T'ai Yang*, corresponds with the sun, heat, the mental disposition 性, the eyes, that which is first or greatest 元, and that which is imperial 皇.

No. 2, *T'ai Yin*, corresponds with the moon, cold, the passions 情, the ears, that which unites 會, the divine sovereign 帝.

No. 3, *Shao Yang*, corresponds with the stars, daylight, the outward form 形, the nose, revolving motion, a rightful prince 王.

No. 4, *Shao Yin*, corresponds with the planets, night, the bodily frame 體, the mouth, successive generations, usurping or belligerent rulers 霸. T.S.K. k. 1.

108.—四大. The Four Elements (of the Buddhist Philosophy).

1. Earth. 2. Water. 3. Fire. 4. Air.

The Taoists use the same expression, but with reference to a passage

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in the *Tao Teh King* (chap. 25), where Lao Tsze declares that "*Tao* is great; Heaven is great; Earth is great; the Sovereign is great."

108a.—四大洲. The Four Great Continents (Buddhist).

1. 閻浮提, [or 贍部洲]. Jambudwîpa.
2. 弗于逮, [or 弗婆提]. Vidêha or Pûrvavidêha.
3. 俱耶尼, [or 瞿陀尼]. Gôdhanya or Aparagodana.
4. 俱盧洲, [or 鬱單越]. Kurudwipa or Uttarakuru.

*** According to the cosmogony of the Buddhist Sûtras, the above-named four continents [or islands], lie respectively South, East, North, and West of Mount Mêru, the sacred mountain forming the centre of this universe. India, China, and the adjacent countries are comprised within the limits of Jambudwîpa, which takes its name from the great *jambu* tree growing at its northern extremity, (cf. 法界安立圖. Cf. E. H., pp. 36, 11, 100, 158.

109.—四體. The Four Parts of the Human Frame.

1. 頭. The Head. 2. 身. The Trunk. 3. 手. The Arms. 4. 足. The Legs.

110.—四天王. The Four Heavenly Kings (Sanskrit *Dêvarâdja.*)

1. 提頭賴吒, *Sanskrit* Dhritarâshtra.
2. 毗樓勒义, *Sanskrit* Virûdhaka.
3. 毗樓博义, *Sanskrit* Virûpâksha, called 廣目 the Wide-eyed.
4. 毗沙門, *Sanskrit* Vâiçravana, called 多聞 the Much-hearing.

These four celestial potentates are fabled, in later Buddhist tradition, as ruling the legions of supernatural beings who guard the slopes of Paradise (Mount Mêru), and they are worshipped as the protecting deities of Buddhist sanctuaries. Pu K'ung (see Part I. No. 554) is said to have introduced their worship into China in the 8th century A.D. Cf. K.Y. k. 34.

111.—四瀆, The Four Great Streams of ancient China. (爾雅.)

1. 江. The Yangtsze Kiang. 2. 淮. The Hwai. 3. 河. The Yellow River. 4 濟. The Tsi. T.S.K. k. 11.

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112.—四端. The Four Fundamental Principles. According to Mencius, these are "the policy of commiseration, the feeling of shame and dislike, the feeling of modesty and complaisance, and the feeling of approving and disapproving," which form respectively the principles of the four virtues of benevolence, righteousness, propriety, and knowledge." See 五常. Cf. L.C. II. p. 79.

113.—四曹. The Four Ministries of State (instituted under the reign of HAN Ch'êng Ti.)

1. 常侍曹. The Ministry of the Presence or Council.
2. 二千石曹. The Ministry of Civil Administration.
3. 民曹. The Ministry of the Interior.
4. 客曹. The Ministry of Foreign Affairs.

114.—四精. The Four Stellar Influences ruling the 四宮 q.v., and similarly named.

115.—四維, (I). The Four Corners of the Earth.

The four intermediate points of the compass, viz; N. E., S. E., N. W., S. W.

116.—四維, (II). The Four Supports of a State (according to the philosopher Chwang Tsze).

1. 禮, Decorum. 2. 義, Uprightness of mind. 3. 廉, Honesty. 4. 恥, A sense of honour.

117.—四嶽. The Four Sacred Mountains.

1. 岱. 2. 華. 3. 衡. 4. 恒. Cf. L. C., III., p. 35. See 五嶽, *post*, No. 176.

FIVE.

118.—五常. The Five Constituents of Worth (or Constant Virtues, displayed, according to the teachings of Confucius, by the perfect man).

1. 仁, Benevolence. 2. 義, Uprightness of mind. 3. 禮, Propriety in demeanour. 4. 智, Knowledge, or enlightenment. 5. 信, Good Faith.

119.—五車. See Part I., No. 858.

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120.—五臣. The Five Great Ministers of Shun. See **九官**, *post*, No. 276, (Nos. 1, 2, 3, 4, 5).

121.—五鎮. The Five Presidial or Guardian Mountains.

1. 沂山 in 沂州, (Shan-tung), on the East.
2. 會稽山 in 越州, (Che-kiang), on the South.
3. 霍山 in 晉州, (Honan), on the Centre.
4. 吳山 in 隴州, (Shen-si), on the West.
5. 巫閭山 in 營州, (Chih-li), on the North.

The above enumeration was that devised under the T'ang dynasty, when sacrifices were offered to the guardian hills, with reference to the precedent recorded in the Book of History.—Cf. L. C., III., p. 38.

122.—五方. The Five Points, viz. North, South, East, West, and Centre, *i. e.*, **四方**, q. v., and **中央**. Hence used to denote China (the centre), and the remainder of the world, imagined as lying on its four borders. The whole world.

123.—五福. The Five Blessings.

1. 壽, Longevity. 2. 富, Riches. 3. 康寧, Peacefulness and Serenity. 4. 攸好德, The love of Virtue. 5. 考終命, An end crowning the life. Cf. L. C., III., p. 39.

124.—五服 (I.) The Five Degrees of Mourning (in reference to consanguinity.)

1. 斬衰. Mourning for parents.
2. 齊｜. Mourning for grandparents and great grandparents.
3. 大功. Mourning for brothers, sisters, &c.
4. 小功. Mourning for uncles, aunts, &c.
5. 緦麻. Mourning for distant relatives in line of descent or ascent.

125.—五服. (II.) The Five Divisions or Tenures of the Empire under Yao.

1. 甸服. The Imperial domain.
2. 侯｜. The domain of the nobles.
3. 綏｜. The peace securing domain.
4. 要｜. The doman of restraint.
5. 荒｜. The wild domain. Cf. L.C. III., p. 143.

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126.—五賦. The Five Forms of Taxation (under the Sung dynasty.)

1. 公田 }. Rental of Government lands.
2. 民 丨 }. Land tax on private estates.
3. 城郭 }. House tax in cities and towns.
4. 雜變 }. Taxes on produce and manufactures.
5. 丁口 }. Poll tax in grain. T.S.K. k. 36.

127.—五行. The Five Elements or Primordial Essences. (also called 五材, 五節, 五美, and 五氣.)

1. 水. Water. 2. 火. Fire. 3. 木. Wood. 4. 金. Metal. 5. 土 Earth.

Upon these five elements or perpetually active principles of Nature the whole scheme of Chinese philosophy, as originated in the 洪範 or Great Plan of the Shu King, is based. Cf. L.C. III. p. 325. The later speculations and refinements concerning their nature and mutual action are derived from the disquisitions of Tsow Yen (see Part I., No. 746,) followed by the 五行志 of Liu Hiang and the 白虎通義 of Pan Ku.

128.—五刑, (I). The Five Punishments (under the Chow and Han dynasties).

1. 墨. Branding on the forehead.
2. 劓. Cutting off the nose.
3. 刖. Maiming (cutting off the ear, the hands, or the feet).
4. 宮. Castration.
5. 大辟. Death.

129.—五刑, (II). The Five Punishments (as at present classified).

1. 笞. Bambooing, — comprising five degrees of severity.
2. 杖. Bastinadoing, — comprising five degrees of severity.
3. 徒. Banishment, — comprising five degrees of duration.
4. 流 (充軍). Transportation for life. Comprising 3 degrees of distance.
5. 死. Death. Divided into two classes, viz :—
   1. 絞. Strangling. 2. 斬. Decapitation. Cf. 大清律例

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130.—五湖. The Five Lakes. (T.S.K.)

1. 饒州之鄱陽湖. The Po-yang Lake.
2. 岳 | | 青草 |. The Ts'ing-ts'ao Lake.
3. 潤 | | 丹陽 |. The Tan-yang Lake.
4. 鄂 | | 洞庭 |. The Tung-ting Lake.
5. 蘇 | | 太 |. The T'ai Lake.

The above are considered as the five great Lakes of modern times; but in the opinion of some authorities the 五湖 of antiquity were confined to the Existing T'ai Hu (No. 5 above) and adjacent sheets of water.

131.—五瑞, (I). The Five Auspicious Signs or Omens, manifested by the Boddhisattwas when about to become incarnate and to undertake the Buddha-ship.

132.—五瑞, (II). The Five Gem-signets bestowed by the Emperor Shun upon his feudatory vassals. Cf. L.C. III, p. 34; and Medhurst, *Shoo King*, p. 18.

133.—五紀. The Five Arrangements.

1. 歲. The year. 2. 月. The month. 3. 日. The day. 4. 星辰. The stars and planets and the zodiacal signs. 5. 曆數. The calendaric calculations. Cf. L.C. III., p. 328.

The interpretation given in the *Kan Chu* is as follows. The year, the sun (or day), the moon (or month), the heavenly bodies, the calendaric calculations.

134.—五氣. (I.) The Five Atmospheric Influences.

1. 雨. Rain. The influence of 木 the element wood.
2. 暘. Fine Weather. The influence of 金 the element metal.
3. 燠. Heat. The influence of 火 the element fire.
4. 寒. Cold. The influence of 水 the element water.
5. 風. Wind. The influence of 土 the element earth.

The above are classified as appertaining to 天 Heaven, whilst the Five Tastes—see 五味—appertain to 地 Earth. See also *ante*, No. 127.

135.—五氣. (II). The Natures of the Five Elements.

1. 温. Genial Mildness—of Wood.
2. 涼. Coolness—of Metal.

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3. 寒. Cold—of Water.
4. 燥. Inflammability—of Fire.
5. 濕. Moisture—of Earth.

Individuals born under the signs of the respective elements, partake of or are influenced by the appropriate 氣 as above enumerated. T.S.K.

136.—五教. The Five Precepts.

The lessons of duty respecting each of the cardinal relations of mankind, see *post*, No. 149. Cf. L.C. III., p. 44.

137.—五戒. The Five Precepts (Sanskrit *Pancha Vêramanî.*)

1. Slay not that which hath life.
2. Steal not.
3. Be not lustful.
4. Be not light in conversation.
5. Drink not wine. T.S.K. Cf. E.H. p. 89; and H.M. p. 460.

138.—五根. The Five Roots of Life or Moral Powers. (Sanskrit *Pancha Indrya.*)

1. Purity. 2. Persevering Exertion. 3. The ascertainment of Truth. 4. Tranquillity. 5. Wisdom. Cf. H.M. p. 498; and E.H. p. 47.

139.—五金. The Five Metals.

1. 金. Gold—of which the colour is Yellow.
2. 銀. Silver—of which the colour is White.
3. 銅. Copper—of which the colour is Red.
4. 鉛錫. Lead and Tin—of which the colour is Blue.
5. 鐵. Iron—of which the colour is Black.

140.—五經. The Five Canonical Books called *King*.

1. 易. The *Yih King* or Book of Changes.
2. 詩. The *She King* or Book of Odes.
3. 書. The *Shu King* or Book of History.
4. 禮. The *Li Ki* or Canon of Rites.
5. 春秋. The *Ch'un Ts'iu* or Annals of Confucius.

The above arrangement was perfected under the Han dynasty. With the Four Books subsequently classified, they constitute the sacred canon of Chinese orthodoxy.

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141.—五穀. The Five Esculents or Grains.

1. 麻. Hemp—corresponds with 金 metal.
2. 黍. Millet—corresponds with 火 fire.
3. 稷. Rice—corresponds with 土 earth
4. 麥. Corn—corresponds with 木 wood.
5. 豆. Pulse—corresponds with 水 water.

143.—五果. The Five Kinds of Fruit.

1. 桃. The Peach. 2. 李. The Plum. 3. 杏. The Apricot. 4. 栗. The Chestnut. 5. 棗. The Jujube.

144.—五官. The Five Regulations of the Bodily Actions, or Senses (Enumerated by Sün Tsze).

1. The ear. 2. The eye. 3. The nose. 4. The mouth. 5. The body.

145.—五老. See Part I., No. 867.

148.—五禮. The Five Classes of Ceremonial Observance.

1. 吉. In Rejoicing. 2. 凶. In Mourning. 3. 軍. In Military Affairs. 4. 賓. In Hospitality. 5. 嘉. In Festive Rites. Cf. L.C. III., p. 37.

147.—五靈. The Five Supernatural Creatures. The 四 丨, and with them the astronomical 白虎 or White Tiger (see *ante*, No. 91).

148.—五嶺. The Five Mountain-ranges, forming the Southern boundary of the empire at the accession of the Ts'in dynasty, B.C. 221.

1. 大庾. The range between the modern Kiangsi and Kwang tung.
2. 始安. A continuation of the above.
3. 臨賀. The range between Hunan and Kwangtung.
4. 桂陽. The range north of Kwangsi.
5. 揭陽. The range between Fu-kien and Kwangtung.

149.—五倫. The Five Cardinal Relations among Mankind.

1. 君臣. Between Sovereign and subject.
2. 父子. Between Father and son.
3. 兄弟. Between Elder brother and younger.

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4. 夫婦. Between Husband and wife.
5. 朋友. Between Friend and friend.

150.—五輪. The Five Curved Portions of the Body. The head, the two elbows, the two knees.

151.—五龍. The Five Dragons—a term applied to the five distinguished sons of 公沙穆 of the Han dynasty. (K.F.L.)

152.—五霸 or **伯.** The Five Princes or Leaders of the Empire (伯=把持, a maintainer of the government of the Son of Heaven.)

1. 齊桓公. Duke Hwan of Ts'i. *D.* B.C. 643.
2. 晉文公. Duke Wên of Tsin. *D.* B.C. 628.
3. 宋襄公. Duke Siang of Sung. *D.* B.C. 637.
4. 楚莊王. Prince Chwang of Tsu. *D.* B.C. 591.
5. 秦穆[繆]公. Duke Muh of Ts'in. *D.* B.C. 621.

The period of the 五伯 is considered as commencing in B.C. 685, when Duke Hwan began his reign, and terminating in B.C. 591.

153.—五品. The Five Ranks or orders of relationship. (Identical with *ante* No. 149 q.v.)

154.—五射. The Five Classes of the Art of Archery.

1. 白射. 2. 參連. 3. 剡注. 4. 襄尺. 5. 井儀.

155.—五神. The Five Spiritual Beings (corresponding with the five Points *ante*, No. 122, &c.)

1. 勾芒. Genius of Spring.
2. 祝融. Genius of Summer.
3. 后土. Genius of Mid-year.
4. 蓐收. Genius of Autumn.
5. 元冥. Genius of Winter.

156.—五聲. See *post*, No. 175.

157.—五勝. The Permutations of the 五行 in successively overcoming or succeeding each other, as laid down by Tsow Yen. Thus 水 water is said to overcome 火 fire and so forth. Each dynasty is believed to be subject to the influence of the element which overcomes that prevailing with the previous dynasty; and all human affairs are referable to the same occult influence. Cf. T.S.K. k. 1.

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158.—五牲. The Five Sacrificial Beasts.

1. 牛. The ox. 2. 羊. The goat. 3. 豕. The pig. 4. 犬. The dog. 5. 鷄. The fowl.

159.—五數. The Five Decimal Numbers.

One, Ten, One Hundred, One Thousand, Ten Thousand.

160.—五色. The Five Colours.

1. 黑. Black. 2. 赤. Red. 3. 青. Azure (Green, Blue, or Black.) 4. 白. White. 5. 黃. Yellow.

161.—五仙. The Five Classes of Genii or Supernatural Beings (according to Taoist mythology.)

1. 鬼仙. Disembodied Spirits, having no resting place in the abodes either of mankind or the happier immortals, denied alike metempsychosis and eternal bliss.
2. 人仙. Genii of human kind—men who have succeeded in freeing themselves from perturbation of spirit and the infirmities of flesh.
3. 地仙. Genii upon earth—human beings who have attained to immortality in the existing world.
4. 神仙. Deified genii—immortalized spirits who have bidden farewell to earth and have departed to roam among the Three Islands of the Blessed.
5. 天仙. Celestial gods—those who have attained to consummate purity and perpetual life in Heaven. Cf. T.S.K. k. 43.

162.—五星. The Five Planets.

1. 金星. Venus; also called 太白, or 長庚, and 啓明.
2. 木仙. Jupiter; also called 歲星, or 攝提.
3. 水仙. Mercury; also called 辰仙.
4. 火仙. Mars; also called 熒火.
5. 土仙. Saturn; also called 填星 or 地侯, and 鎮星.

The synonyms attributed to the five planets are said to have been bestowed for the most part by the astronomer Chang Hêng—see Part I., No. 13. Cf. 七修類稿 k. 5.

163.—五事. The Five Businesses.

Demeanour, Speech, Seeing, Hearing, and Seeing. Cf. L.C. III., p. 326

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184.—五寺. The Five Imperial Courts.

1. 大理寺. The Court of Judicature.
2. 太常寺. The Court of Religious Ceremonial.
3. 太僕寺. The Grand Equerry's Court.
4. 光祿寺. The Banqueting Court.
5. 鴻臚寺. The Court of Entertainment.

*** The foregoing constitute five departments of State in existence under the present dynasty and presided over by high functionaries who are usually at the same time connected with one or other of the Six Boards. As President of one of the Courts, they bear the title 卿, derived from the official nomenclature of antiquity. Cf. *post*, No. 274.

185.—五代. (I.) The Five Reigns of Antiquity.

1. Hwang-ti. 2. Yao. 3. Shun. 4. Yü. 5. T'ang.
Cf. Part I., s.v.

186.—五代. (II.) 前. The Five Dynasties before the T'ang.

1. 宋. Sung. A.D. 420—478.
2. 齊. Ts'i. A.D. 479—501.
3. 梁. Liang. A.D. 502—556.
4. 陳. Ch'ên. A.D. 557—587.
5. 隋. Sui. A.D. 581—618.

187.—五代. (III.) 後. The Five Dynasties after the T'ang.

1. 梁. Liang. A.D. 907—922.
2. 唐. T'ang. A.D. 923—935.
3. 晉. Tsin. A.D. 936—946.
4. 漢. Han. A.D. 947—950.
5. 周. Chow. A.D. 951—959.

188.—五帝. (I.) The Five Ancient Emperors (worshipped as deities corresponding with the Five Points.)

1. 太皞. 2. 炎帝. 3. 黃帝. 4. 少皞.
5. 顓頊. Cf. Part III, Introduction.

189.—五帝. (II.) The Five Planetary Gods.

1. 青帝, corresponding with Jupiter and called 靈威仰.
2. 赤帝, corresponding with Mars and called 赤熛怒.
3. 黃帝, corresponding with Saturn and called 含樞紐.

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4. 白 ⿰, corresponding with Venus and called 白招矩.
5. 黑 ⿰, corresponding with Mercury and called 叶光紀.

The above titles occur first in the astronomical treatises of the Han dynasty— their origin and meaning remain involved in obscurity. Cf. L.C. III., proleg. p. 97.

170.—五體. The Five Constituents of the Human Frame.

1. 筋. The Muscles. 2. 脈. The Veins. 3. 肉. The Flesh. 4. 骨. The Bones. 5. 皮毛. The Skin and Hair.

In the terminology of the Buddhists, the ⿰ ⿰ are defined as the head, the hands, and the feet.

171.—五典. The Five Duties, identical with the 五倫, *ante*, No. 149.

172.—五臟. The Five Inward Parts, or Viscera.

1. 心. The Heart. 2. 肝. The Liver. 3. 脾. The Stomach. 4. 肺. The Lungs. 5. 腎. The Kidneys.

173.—五爵. The Five Degrees of Feudal Rank (instituted by Yao and Shun).

1. 公. 2. 侯. 3. 伯. 4. 子. 5. 男.

The above are commonly translated duke, marquis, earl, viscount, baron. Cf. L.C. III, p. 34. The same gradations of investiture exist in name at the present day.

174.—五味. The Five Tastes or Flavours.

1. 鹹. Salt. 2. 苦. Bitter. 3. 酸. Sour. 4. 辛 Acrid. 5. 甘. Sweet. Cf. L.C. III, p. 326.

175.—五音. The Five Notes of Harmony forming the Chinese musical scale.

1. 宫. 2. 商. 3. 角. 4. 徵. (chih.) 5. 羽. Cf. L. C. III., p. 48, note.

176.—五嶽. The Five Sacred Mountains.

1. 東⿰. 泰山 in Shan-tung.
2. 南⿰. 衡⿰ in Hu-nan.
3. 西⿰. 華⿰ in Shên-si.

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4. 北 | . 恒 | in Chih-li.
5. 中 | . 嵩 | in Ho-nan.

177.—五馭. The Five Classes of the Art of Charioteering.

1. 鳴和鸞. 2. 逐水曲. 3. 過君表 4. 舞交衢. 5. 逐禽左.

178.—五運. The Revolution of the Five Elements, in accordance with the system of the 五勝 q.v., *ante*, No. 157.

179.—五雲. The Five Coloured Clouds, omens, when seen, of good or evil fortune.

1. 青. Green 爲蟲 betokens a plague of creeping things.
2. 白. White | 喪 betokens mourning.
3. 赤. Red | 兵荒 betokens warfare and destruction.
4. 黑. Black 十 水 betokens floods.
5. 黃. Yellow | 豐 betokens abundance.

180.—五蘊. The Five Attributes or Aggregate Characteristics of Being. (Sanskrit *Pancha Skandha*).

1. 色 (*Rûpa*) outward form.
2. 受 (*Vêdaná*) Perception.
3. 想 (*Sandyña*) Reflection, consciousness.
4. 行 (*Karma*) Action.
5. 識 (*Vidyñana*) Knowledge. Cf E.H. p. 129. H.M. 399.

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181.—六朝. The Six Dynasties [between the Han and Sui, all established at Kien-yeh, the modern Nanking.]

		A.D.	A.D.
1. 吳.	Wu.	220	to 280.
2. 東晉.	The Eastern Tsin.	317	to 419.
3. 宋.	Sung.	420	to 478.
4. 齊.	Ts'i.	479	to 501.
5. 梁.	Liang.	502	to 556.
6. 陳.	Ch'ên,	557	to 587.

182.—六塵. The Six Forms of Worldly Environment (*lit.* dust), or Perceptions of Sense. Sanskrit. *Bâhya Ayatana.*

1. 色. Sanskrit *Rûpa*, Form.

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2. 聲. Sanskrit *Sadda*, Sound.
3. 香. Sanskrit *Gandha*, Scent.
4. 味. Sanskrit *Rasa*, Taste.
5. 觸. Sanskrit *Pôttabha*, Touch.
6. 法 Sanskrit *Dharma*. The perception of character or kind. T.S.K. k. 42. Cf. E.H. p. 106, and H.M. p. 404.

183.—六畜. The Six kinds of Domestic Animals.

1. 馬. The horse. 2. 牛. The Ox. 3. 羊. The goat.
4. 豕. The pig. 5. 犬. The dog. 6. 鷄. The fowl.

184.—六行. The Six Duties or Courses of Conduct incumbent upon man (周禮.)

1. 孝. Filial Reverence.
2. 友. Sincerity in Friendship.
3. 睦. Kindliness.
4. 婣. Love of Kindred.
5. 任. Endurance on behalf of others.
6. 恤. Charitableness.

185.—六合. The Six Cardinal Points.

North, South, East, West, Above, Below. (Hence, Heaven and Earth, or the Universe.) The same term is also applied to the collocation by twos of the twelve cyclical signs. See *post*, No. 301, forming six combinations.

186.—六藝. The Six Arts or Departments of Knowledge. (周禮).

1. 禮. Ceremonial observances—see the 5 亅.
2. 樂. Music—see the 6 亅.
3. 射. Archery—5 亅.
4. 御. Charioteering—see the 5 亅.
5. 書. Writing—see the 6 亅.
6. 數. Mathematics—see the 9 亅.

187.—六如. The Six Similitudes of Life.

1. A dream—the baseless fabric of imagination.
2. A mirage—which begins by reversing the true position of objects.
3. A bubble—which has but a moment's duration.

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4. A shadow—which fleets away.
5. A dewdrop—which disappears in the sunlight.
6. A lightning flash—which passes swiftly out of being. From the 金剛經. T.S.K. k. 42.

188.—六入. The Six Organs of Admittance or Bodily Sensations; also called 六愛. Sanskrit *Chaḍâyatana.*

The Eye—which admits form.
The Ear—which admits sound.
The Nose—which admits scent.
The Tongue—which admits savour.
The Body—which admits sensation.
The Mind—which admits perception.
} The 6 塵—see *ante* No. 182.

T.S.K. k. 42. Cf. E.H. p. 29, and H.M. p. 403.

189.—六根. The Six Roots of Sensation.

The Perceptive operations of the Senses, viz. sight, hearing, smelling, tasting, touching, and mental perception. See 六入, *ante*, No. 188. T. S. K., k. 42.

190.—六極, (I). The Six Limits of Space.

The Zenith, the nadir, and the four cardinal points.

191.—六極, (II). The Six Extremes (of Misery).

Misfortune shortening life; sickness; sorrow; poverty; wickedness; weakness. Cf. L.C., III., p. 39.

192.—六氣, (I). The Six Breaths or Influences of Heaven (左傳).

1. 陰. The *Yin* principle, corresponds to 金 Metal.
2. 陽. The *Yang* principle, 不變 changes not.
3. 風. Wind, corresponds to 土 Earth.
4. 雨. Rain, corresponds to 木 Wood.
5 晦. Darkness, corresponds to 水 Water.
6. 明. Light, corresponds to 火 Fire.

From the operation of these six influence, the five tastes, five colours, etc., proceed. T. S. K., k. 2.

193.—六氣, (II). The Six Influences [of the *Yin* and *Yang* principles].

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1. 寒. Cold. 2. 暑. Heat. 3. 燥. Dryness. 4. 濕. Moisture. 5. 風. Wind. 6. 火. Fire. T. S. K., k. 2.

194.—六經. The Six Canonical Works (recognized during the reign of Wu Ti of the Han dynasty).

1. 易. The Book of Changes.
2. 書. The Book of History.
3. 詩. The Book of Odes.
4. 禮. The Record of Rites.
5. 樂. The Book of Music.
6. 春秋. The Annals of Confucius. T. S. K., k. 31.

195.—六卿. The Six Ministers of the Chow dynasty.

1. 冢宰. The prime minister.
2. 司徒. The minister of instruction.
3. 宗伯. The minister of ceremonies (religion).
4. 司馬. The minister of war.
5. 司寇. The minister of crime.
6. 司空. The minister of works. Cf. C.L. III, p. 530.

196.—六科. The Six Degrees of Literary Rank (under the T'ang dynasty).

1. 秀才. 2. 明經. 3. 進士. 4. 明法. 5. 書. 6. 算.

*** The 六科 of the present day are six departments subordinate to the Tribunal of Censors 都察院, the chiefs of which, entitled 給事中, act respectively as Supervisors of the business of the Six Boards —see *post*, No. 206.

197.—六穀. The Six Kinds of Grain.

1. 稻. Rice. 2. 粱. Millet. 3. 菽. Pulse. 4. 麥. Wheat and Barley. 5. 黍. A species of Millet. 6. 稷. A species of Millet. T.S.K. Cf. L.C. III, p. 44.

198.—六國. The Six States [in alliance together, 3rd century B.C.]

1. 齊. 2. 楚. 3. 燕. 4. 趙. 5. 魏. 6. 韓.

199.—六律. The Six Upper Musical Accords.

1. 黃鐘. The yellow tube.

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2. 太簇. The great arrow.
3. 姑洗. The lady bathing.
4. 蕤賓. The flourishing guest.
5. 夷則. The foreign law.
6. 無射. The unshot arrow. See Note to No. 200, below.

200.—六呂. The Six Lower Musical Accords.

1. 大呂. The great spine.
2. 夾鐘. The double tube.
3. 仲呂. The middle spine.
4. 林鐘. The forest tube.
5. 南呂. The southern spine.
6. 應鐘. The responsive tube.

*** The two divisions above enumerated compose the 十二律, or twelve regulators of music which, according to tradition, were devised by means of tubes of bamboo, by Ling Lun (see Part I., No. 397), for the Emperor Hwang Ti. Cf. T. K. 外紀. The rendering of the respective designations set forth above is borrowed from Medhurst's *Shoo King*, pp. 20, 21, *note*, where the system is elaborately described. The first six are said to be subject to the influence of the 陽 principle, and the last six to be subject to that of the 陰 principle. The Emperor Shun is represented as having "regulated" or "rendered uniform" the notes of music constituted by these tubes. Cf. L.C., III., p. 36. T. S. K., k. 4.

201.—六詩. The Three Divisions and Three Styles of the Book of Odes.

1. 風. Ballads.
2. 雅. Eulogies.
3. 頌. Songs of Homage.
4. 興. Allusion.
5. 比. Metaphor.
6. 賦. Description.

202.—六識. The Six Senses or Organs of Knowledge. Sanskrit *Vidyñana*.

1. 眼識. The sense of the eye.
2. 耳 ‖. The sense of the ear.
3. 鼻 ‖. The sense of the nose.

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4. 舌 ｜. The sense of the tongue.
5. 身 ｜. The sense of the body.
6. 意 ｜. The sense of the mind.

From these proceed the 六塵, see *ante*, No. 182. T. S. K., k. 42. Cf. E. H., p. 166.

203.—六書. The Six Classes of written Characters.

1. 象形. Representations of objects, such as 日 the sun, 月 the moon, &c.
2. 指事. Indications of actions or states, as 上 above, 下 below &c.
3. 會意. Combined Ideas, or Suggestive compounds, as 武, a warrior, composed of the radicals 止 and 戈; 信, trust, good faith, consisting of 亻 and 言.
4. 諧聲. Phonetic aggregates, as 江, a river, based on the sound 工, and 河, based on the sound 可.
5. 假借. Ambiguous (lit. borrowed) figures—characters having diverse meanings, as 令, 長 &c.
6. 轉注. Mutable significations, as 敦, whereof the sound is variable, (*tun* or *tui*) and the sense differs accordingly. T.S.K. k. 32.

204.—六相. The Six Ministers of Hwang-ti.

1. Fung How; see Part I., No. 135.
2. T'ai Ch'ang; see Part I., No. 697.
3. Shêh Lung; see Part I., No. 605.
4. Chuh Yung; see Part I., No. 87.
5. T'ai Hung; see Part I., No. 699.
6. How T'u; see Part I., No. 181.

205.—六波羅蜜. The Six Pâramitâs, or "Means of Passing to the other Shore"—*i. e.* of reaching the state of *Nirvâna*.

1. Charity. 2. Observance of the precepts. 3. Patience. 4. Energy (in religious devotion.) 5. Tranquillity in meditation. 6. Wisdom. T.S.K. k. 42. Cf. E.H. p. 90.

206.—六部. The Six Boards of the Central Administration at Peking.

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1. 吏部. The Board of Civil Office.
2. 戶部. The Board of Revenue.
3. 禮部. The Board of Ceremonies.
4. 兵部. The Board of War.
5. 刑部. The Board of Punishments.
6. 工部. The Board of Works.

207.—六道. The Six Paths or Conditions of Existence also called 六趣. Sanskrit *Gâti.*

1. 天. *Dêva.* The spirits of Heaven.
2. 人. *Manuchya.* Men.
3. 修羅. *Asura.* Titanic demons.
4. 餓鬼. *Prêta.* Famished devils.
5. 畜生. *Tirisan.* Brute beasts.
6. 地獄. *Naraka.* Hell (the place of the wicked.) Cf. E.H. p. 41.

208.—六韜. The Six Chapters on the Art of War. (A work ascribed to Kiang Lü-wang, see Part I. No. 257). These chapters are severally designated by the following names: 龍; 虎; 文; 武; 豹; 犬.

209.—六德. The Six Virtues or Happy Endowments. (周禮.)

1. 智. Intelligence. 2. 仁. Humanity. 3. 聖. Wisdom. 4. 義. Uprightness. 5. 中. Moderation. 6. 和. Benignity.

210.—六體, (I). The Six Forms of Writing.

1. 篆. The *Chwan* or Antique, called the "Seal" character.
2. 隸. The Ancient official text.
3. 楷. The pattern or plain character.
4. 行. The cursive or running character.
5. 草. The "grass-text" or rapid hand.
6. 宋. The Sung dynasty text, or printer's style. Cf. Part I., Nos. 110, 368, and 596.

211.—六體, (II). The Six Forms of Writing (recognized under the Han dynasty).

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1. 古文. The ancient text, as in the books found concealed in the wall of the K'ung family's mansion. Cf. L. C., t., proleg. p. 12.
2. 奇字. Exceptional characters intermingled with the above.
3. 篆書. The *Chwan* or "seal" character.
4. 繆丨. The official text.
5. 隸篆. The angular and contorted seal character.
6. 蟲書. The reptile-form character. T. S. K., k. 32.

212.—六度. The Six Passages or Pâramitâs. See *ante* No. 205.

213.—六通. The Six Supernatural Faculties. Sanskrit *Abhidyña.*

1. 天眼丨. The divine eye,—vision extending to the most remote regions.
2. 天耳丨. The divine ear,—hearing unobstructed by intervening barriers.
3. 身如意丨. The body untrammeled,—power to move at will through space.
4. 他心丨. [Knowledge] of the minds of others,—universal perception of the thoughts of others.
5. 宿命丨. [Knowledge] of the destinies of the past.
6. 漏盡丨. Perfect knowledge concerning all ages.

The above qualities or faculties were possessed by Shâkyamuni, and characterise those who attain to the degree of Arhât. T.S.K. k. 42. Cf. E.H. p. 2.

214.—六賊. The Six Enemies of Man (Buddhism).

The eyes, the ears, the nose, the tongue, the body, the mind, — whence proceed the six senses, — see *ante*, No. 182.

215.—六祖. The Six Patriarchs in China of the Buddhist Religion.

1. 達摩. Bodhidharma — an Indian missionary of royal descent, who reached China in A.D. 526.
2. 慧可. Hwei K'o.
3. 僧粲. Sêng Ts'an.

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4. 道信. Tao Sin.
5. 弘忍. Hung Jên.
6. 慧能. Hwei Nêng — called 六祖, the Sixth Patriarch, see Part I., No. 428. T. S. K., k. 42.

218.—六宗. The Six Honoured Ones, or Six Superior Powers.

Of these mysterious objects of worship, to whom sacrifice was offered during the Chow dynasty, the actual nature is a disputed point. By some writers they are held to be the "six sons of Heaven and Earth," viz. water, fire, wind, thunder, hills, and lakes. Cf. K.C. k. 9. By others the term is interpreted as signifying the sun, the moon, and the stars (in Heaven), and rivers, seas, and mountains (on Earth.) Cf. L.C. III, p. 4, and proleg, p. 193.

218a.—六子 or **乾坤丨丨.** The "Six children" of Heaven and Earth (corresponding in all to the Eight Diagrams, as set forth in the **說卦** of Confucius).

1. 乾 is 父 the Father, also called **純陽** or the unalloyed Male principle.
2. 坤 is 母 the Mother, also called **純陰** or the unalloyed Female principle.
3. 震 is 長男 the Eldest Son. 4. 巽 is 長女 the Eldest Daughter.
5. 坎 is 中男 the Middle Son. 6. 離 is 中女 the Middle Daughter.
6. 艮 is 少男 the Youngest Son. 8. 兌 is 少女 the Youngest Daughter. Cf. *post*, No. 241.

217.—六位 or **丨爻.** The Six Stations or Lines of the Hexagram — **重卦.**

*** Each line of the symbol formed in the system of the 64 hexagrams (see *post*, No. 241) is designated 位 or 爻 as above. The lowest line is entitled 初丨 or the first station; the highest 上丨 or the highest station; whilst the intermediate lines are indicated by the numbers 2, 3, 4, and 5, counting from below.

218.—六樂. The Six Descriptions of Music [anciently practised.]

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1. 雲門. The Music of the Emperor Hwang-ti.
2. 大咸. The Music of the Emperor Yao.
3. 大韶. Music of the Emperor Shun.
4. 大夏. The Music of the Emperor Yü.
5. 大濩. The Music of the Emperor T'ang.
6. 大武 The Music of the Emperor Wu Wang. T.S.K., k. 40.

SEVEN.

219.—七政. The Seven Directors, or Rulers of the times and seasons.

The Sun, the Moon, and the Five Planets. Cf. L.C., III., p. 33.

220.—七出. The Seven Grounds for Divorce.

1. 無子. Childlessness.
2. 淫泆. Wanton conduct.
3. 不事舅姑. Neglect toward husband's parents.
4. 多言. Shrewishness.
5. 盜竊. Robbery or thievishness.
6. 妒忌. Jealousy and ill-will.
7. 惡疾, Malignant disease.

221.—七輔. The Seven Assistants of the Emperor Hwang Ti.

These were 風后 (see Part I., No. 135) and six other mythical personages, who aided Hwang Ti in the government of his Empire. Several different versions exist with reference to the names and functions of the six. K.F.L., and T.S.K. k. 22.

222.—七佛. The Seven Buddhas who preceded Shâkyamuni: Sanskrit *Sapta Buddha*. T.S.K. 42. Cf. E.H. p. 122.

223.—七雄. The Seven Martial States [of the third century B.C.]

1. 秦. 2. 楚. 3. 齊. 4. 燕. 5. 韓. 6. 趙. 7. 魏.

224.—七如來. The Seven Tathâgata or Buddhas. Cf. E.H. p. 122.

225.—七去. The Seven Causes of Divorce. See *ante*, No. 220.

226.—七孔 or **七竅.** The Seven Apertures of the Head.

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1-2, the ears; 3-4, the eyes; 5, the mouth; 6-7, the nostrils.

227.—七略. The Seven Departments or Epitomes of Literature (classified by Liu Yin, B.C. 7.)

1. 輯 | . Comprising the classics or canonical works.
2. 六藝 | . Comprising works on the six arts.
3. 諸子 | . Comprising writings of philosophers or metaphysicians.
4. 詩賦 | . Comprising poetry.
5. 兵書 | . Comprising writings on the art of war.
6. 術數 | . Comprising divination and numbers.
7. 方技 | . Comprising medicine and surgery.

228.—七寶. The Seven Precious Things. Sanskrit *Sapta Ratna.*

1. 金輪. The golden wheel or disc.
2. 玉女. Lovely (gemmeous), female consorts.
3. 馬. Horses.
4. 象. Elephants.
5. 主藏神. Divine guardians of the treasury.
6. 主兵臣. Ministers in command of armies.
7. 如意珠. The wonder-working pearl.

These are the paraphernalia of a *chakravartî*, or universal sovereign, according to Buddhist legends. Cf. E. H., p. 122, and H. M., p. 126.

Another enumeration of the Seven Precious Things, not necessarily appertaining to a *chakravartî*, comprises gold, silver, emeralds, crystal, rubies, amber [or coral or the diamond], and agate. Cf. E. H., p. 122.

229.—七始. The Seven Primary Notes of Music.

The 五音, with 半商 and 半徵, (two semi-tones). Cf. 丹鉛總錄, k. 7, and L. C., III., p. 81.

230.—七仙. The Seven Genii or *Rishi* (Immortals) of the Brahmans.

竹林 | | . The Seven Immortals of the Bamboo Grove. See Part I., No. 85.

231.—七星. The Seven Stars of the 斗 *Tow* Constellation (part of Ursa Major).

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1. 天樞. Dubhe. 2. 旋. Merach. 3. 機. Phad. 4. 權. Megrez. 5. 玉衡. Alioth. 6. 開陽. 7. 瑤光. Benetnash.

232.—七體. The Seven Organs or Apertures of Perception. See *ante*, No. 226.

233.—七才子. The Seven Men of Genuis of the Reign 建安 (A.D. 196—220).

1. 孔融. See Part I. No. 325. 2. 陳琳. 3. 王粲. See Part I, No. 825. 4. 徐幹. 5. 阮瑀. 6. 應瑒. 7. 劉楨.

Cf. T.S.K. k. 21. More than one version prevails regarding the members of this category. See Part I., No. 759.

234.—七情. The Seven Emotions or Passions.

1. 喜. Joy. 2. 怒. Anger. 3. 哀. Grief. 4. 懼. Fear. 5. 愛. Love. 6. 惡. Hatred. 7. 欲. Desire.

235.—七曜. The Seven Luminaries.

The Sun, The Moon, and the Five Planets.

236.—七友. The Seven Friends of the Emperor Shun, who accompanied him on his journeys through the Empire. (K.F.L.) Also called 七子.

EIGHT.

237.—八政. The Eight objects of Government.

1. 食. Food. 2. 貨. Commodities. 3. 祀. Sacrifices. 4. 司空. The minister of works. 5. 司徒. The minister of instruction. 6. 司寇. The minister of crime. 7. 賓. The entertainment of guests. 8. 師. The army. Cf. L.C. III, p. 327.

238.—八法. The Eight Rules for removal from Public Employ (*i.e.* Shortcomings).

1. 貪. A grasping disposition. 2. 酷. Cruelty. 3. 罷軟無爲. Indolence and inactivity. 4. 不謹. Inattention to duty. 5. 年老. Age. 6. 疾. Sickness. 7. 浮躁. Indecorous behaviour (levity). 8. 才力不及. Incapacity.

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239.—八議. The Eight grounds of Distinction or Privilege.

1. 親. Imperial Connection. 2. 故. Long Service. 3. 功. Meritorious Service. 4. 賢. Wisdom and Virtue. 5. 能. Ability. 6. 勤. Zeal on behalf of the State. 7. 貴. Exalted official rank. 8. 賓. Descent from privileged ancestors.

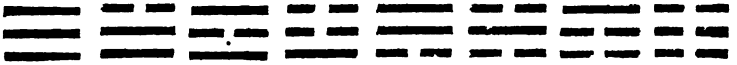
*** The foregoing, derived from the institutions recorded in the 周禮, form part of the statute law of the Existing dynasty.

240.—八愷. The Eight Harmonious Ones (愷=和). The eight sons, or descendants of the emperor Chwan Hü (高陽氏) B.C. 2513, who, with the 八元 q.v. aided Shun in the government of the Empire. Cf. S.K. k. 1.

241.—八卦. The Eight Diagrams or Symbols.

The combinations of triple lines, believed to have been developed by Fuh-hi (see Part I, No. 146 and 177) by aid of a plan or arrangement of figures revealed to him on the back of a "dragon-horse." They consist in the following delineations:—

1. 2. 3. 4. 5. 6. 7. 8.



These figures or trigrams, consisting alternately of whole and broken lines, are reducible to the Four symbols, (see *ante*, No 107), which consist in but two lines each, and these again to their two primary forms (see *ante*, No. 3), which represent the first division or development of the *Yin* and *Yang* from Unity or the Ultimate Principle. According to the Chinese belief, these eight figures, together with the sixty-four combinations to which they are extended (see below), accompanied by certain presumptive explanations attributed to Fuh-hi, were the basis of an ancient system of philosophy and divination during the centuries preceding the era of Wen Wang (12th century B.C.), but of which no records have been preserved beyond the traditional names of its schools or divisions. (See *ante*, No. 73.) Wên Wang (see Part I, No. 856), while undergoing imprisonment at the hands of the tyrant Show, devoted himself to study of the diagrams, and appended to each of them a short explanatory text. These explanations,

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entitled 彖, with certain further observations on the strokes of the figures, termed 象, which are attributed to Chow Kung, the son of Wên Wang, constitute the work known as 周易 or the Book of changes of the Chow dynasty, which, with the commentary added by Confucius, forms the *Yih King* 易經, the most venerated of the Chinese classics. (Cf. W.N. p. 1.) In this work, which serves as basis for the philosophy of divination and geomancy, and is largely appealed to as containing not alone the elements of all metaphysical knowledge but also a clue to the secrets of nature and of being, the eight diagrams upon which the entire system reposes are named as follows, accompanied by indications of their alleged relation to the elements or constituent parts of existence:

1. 乾, corresponding to Heaven, the celestial expanse; and, being entirely composed of *whole* lines, to 純陽 or the unalloyed male principle.
2. 兌, corresponding to vapour, watery exhalations, lakes.
3. 離, corresponding to fire and heat, light.
4. 震, corresponding to thunder.
5. 巽, corresponding to wind
6. 坎, corresponding to water.
7. 艮, corresponding to mountains.
8. 坤, corresponding to Earth, or terrestrial matter; and, being wholly composed of *broken* lines, to 純陰, or the unalloyed female principle.

A ceaseless process of revolution is held to be at work, in the course of which the various elements or properties of nature indicated by the diagrams mutually extinguish and give birth to one another, thus producing the phenomena of existence. The following plan, devised by the philosophers of the Sung dynasty, represents the supposed natural order (正位), of arrangement which the diagrams occupy as indicators of the unseen revolution of the powers of nature:—

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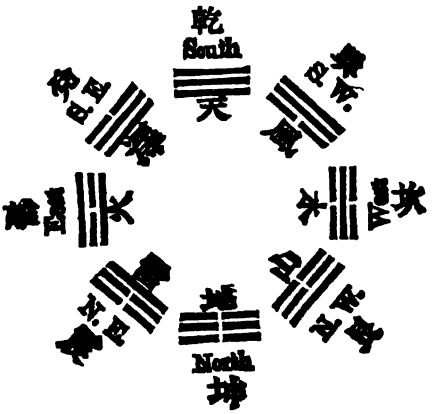
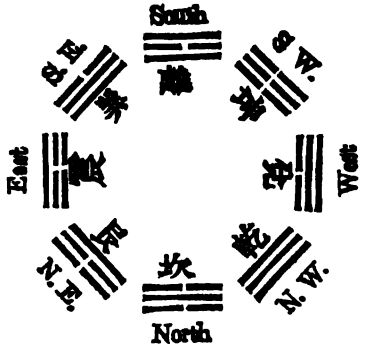


To this arrangement, considered as representing the scheme imagined by Fuh-hi, the title 先天 is given, in conformity with the teachings of Ch'ên Tw'an (see Part I., No. 104a); whilst a different order of succession, imagined by Shao Yung (see Part I., No. 594), as that indicated by the teachings of Wên Wang, is designated 後天, these terms, implying at once priority and consecutiveness in date and a different position of the 天 symbol, having been adopted from a passage in the Confucian commentary. The 後天圖, or posterior arrangement is as follows:—



Upon the procession and introaction of the diagrams in one or other of these orders of arrangement divers systems of divination and metaphysical exegesis have been based. The qualities attributed to each of the elementary principles represented by the diagrams play an important part in these speculations. They are described as follows: 乾 is 健 — strong; 坤 is 順 — complaint; 震 is 動 — mobile; 巽 is 入 — penetrating; 坎

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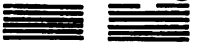
is 陷 — that which sinks down; 離 is 麗 beautiful and bright; 艮 is 止 — stationary; 兌 is 說 — pleasing to the outward sense. By a process of comparison, a certain animal, typifying these qualities, is assigned to each diagram (see *post*, No. 259).

In addition to the series of eight trigrams described above, Fuh-hi, or some one of his successors, is held to have enlarged the basis of calculation by multiplying the original number eightfold, thus creating the 六十四卦 — Sixtyfour diagrams or Hexagrams. This is accomplished by duplicating each of the original trigrams with itself and the remaining seven, forming combinations such as the following:—  and so on to the end. A sixfold multiplication of these again gives the 384 爻, completing the number to which the diagrams are practically carried, although it is maintained that by a further process of multiplication a series of 16,777,216 different forms may be produced.

(Cf. 皇極經世 and 易學啓蒙, in 性理大全; and 易圖明變 by Hu Wei, *passim*).

242.—八蜡. The Eight Sacrifices of the Close of the Year (offered, according to tradition, by the ancient Sovereigns).

1. 先嗇. To the first husbandman (Shên Nung).
2. 司𡈼. To the director of husbandry (How Tsi).
3. 農. To the cultivation of the earth.
4. 郵表畷. To the watch-towers of the fields.
5. 貓虎. To wild animals.
6. 坊. To ponds and dykes.
7. 水庸. To watercourses.
8. 昆虫. To the insect tribe. T. S. K., k. 39.

243.—八曆. The Eight Calendaric systems, successively in vogue under the T'ang dynasty.

244.—八龍. The Eight Dragons, — an epithet bestowed on the family of eight distinguished sons of 荀季和, in the 3rd century A.D.

245.—八蠻. The Eight Tribes of the *Man*, — a generic designation for barbarians from the different points of the compass.

246.—八母. The Eight Degrees of Maternal Relationship beside that of Mother.

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1. 養 丨. Adoptive mother (who has brought up a child not of her own household).
2. 嫡 丨. The relation in which a wife stands to the children of her husband's concubine.
3. 繼 丨. Stepmother.
4. 慈 丨. Foster-mother. (A concubine who brings up the child of the principal wife).
5. 嫁 丨. Own mother (on her second marriage, after father's death).
6. 出 丨. Divorced mother.
7. 庶 丨. A mother who is a concubine.
8. 乳 丨 or 奶 丨. Foster (nursing) mother. (A concubine who gives the breast to an infant of the principal wife). Cf. 大清律例.

247.—八表. The Eight Extremities of the Empire, corresponding with the four cardinal points and the four intermediate angles. The frontier in general.

248.—八師. (I.) The Eight Masters or Ministers of the reign of Shun. (K.F.L.)

1. Yü, see Part I, No. 931.
2. Tsi, see Part I, No. 740.
3. Sieh, see Part I, No. 581.
4. Kao Yao, see Part I, No. 242.
5. Pêh I, see Part I, No. 542.
6. Ch'ui, see Part I, No. 119.
7. Yih, see Part I, No. 920.
8. Kw'ei, see Part I, No. 329.

249.—八師. (II.) The Eight Instructors or Warnings. (Buddhism.)

1. Thou shalt not kill. 2. Thou shalt not steal. 3. Thou shalt not commit lewdness. 4. Thou shalt not bear false witness. 5. Thou shalt not drink wine. 6. Old age. 7. Infirmities. 8. Death.

250.—八神. The Eight Gods — to whom sacrifices were offered by She Hwang-ti.

1. 天主. The lord of Heaven. 2. 地主. The lord of Earth. 3. 兵主. The lord of war. 4. 陽主. The lord of the *Yang* principle. 5. 陰主. The lord of the *Yin*

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principle. 6. 月主. The lord of the Moon. 7. 日主. The lord of the Sun. 8. 四時主. The lord of the four seasons.

251.—八仙. The Eight Immortals venerated by the Taoist sect.

1. Chung-li K'üan, see Part I, No. 90.
2. Chang Kwoh, see Part I, No. 22.
3. Lü Tung-pin, see Part I, No. 467.
4. Ts'ao Kwoh-k'iu, see Part I, No. 763.
5. Li T'ieh-kwai, see Part I, No. 718.
6. Han Siang-tsze, see Part I, No. 155.
7. Lan Ts'ai-ho, see Part I, No. 334.
8. Ho Sien-ku, see Part I, No. 175.

*** According to Chao Yih (K.Y. k. 34). the legends relating to the above personages as constituting a defined assemblage of immortalized beings is traceable to no higher antiquity than the period of the Yüan dynasty, although some if not all of the members of this group had been previously celebrated as immortals in the Taoist legends.

252.—飲中八仙. The Eight Immortals of the Wine Cup (Celebrated wine-bibbers of the T'ang dynasty, to whom Tu Fu in his poems gave this designation.)

1. Ho Che-chang, see Part I, No, 169.
2. Su Tsin, see Part I, No. 625.
3. Li Peh, see Part I, No. 361.
4. Tsiao Sui, see Part I, No. 742.
5. 王璡. Wang Tsin.
6. 崔宗之. Ts'ui Tsung-che.
7. 李適之. Li She-che.
8. 張旭. Chang-hü.

253.—八士. The Eight Officers of the Chow dynasty. (K. F. L.). Cf. L. C., I., p. 202.

254.—八代. The Eight Dynasties of Antiquity.

Those of the Five Emperors (see *ante*, No. 168), and the Three Sovereigns (see *ante*, No. 71).

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255.—八節. The Eight Periods of the Year.

1. 立春. The commencement of Spring, — sun in Aquarius.
2. 春分. The vernal equinox, — sun in Aries.
3. 立夏. The commencement of Summer, — sun in Taurus.
4. 夏至. The summer solstice, — sun in Cancer.
5. 立秋. The commencement of Autumn, — sun in Leo.
6. 秋分. The autumnal equinox, — sun in Libra.
7. 立冬. The commencement of winter, — sun in Scorpio.
8. 冬至. The winter solstice, — sun in Capricorn.

256.—八駿. The Eight Coursers of Muh Wang of the Chow dynasty.

With these eight steeds, each of which bore a distinguishing name, King Muh was driven by his charioteer Tsao Fu (see Part I., No. 737), on his journeys through his Empire. Cf. T. S. K., k. 53.

257.—八字. The Eight Cyclical characters appertaining to the hour of a person's birth, viz: those respectively of the 年 year, 月 month, 日 day, and 時 hour.

*** These are communicated between the parties to a betrothal and occasionally also between bosom-friends or sworn brothers — hence called 換八字弟兄.

258.—八才子. The Eight Gifted Ones.

Identical with the 八體 (see *ante*, No. 240,) and 八元, (*post*, No. 261).

259.—八物. The Eight Creatures, — corresponding with the signs of the Eight Diagrams, 八卦. (As set forth in the 說卦 of Confucius).

1. 馬. The Horse, corresponds to 乾.
2. 牛. The Ox, corresponds to 坤.
3. 龍. The Dragon, corresponds to 震.
4. 鷄. The Fowl, corresponds to 巽.
5. 豕. The Swine, corresponds to 坎.
6. 雉. The Pheasant, corresponds to 離.
7. 狗. The Dog, corresponds to 艮.
8. 羊. The Goat, corresponds to 兌. T. S. K., k. 53.

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260.—八音. The Eight Kinds of Musical Sound, and hence the Eight Instruments capable of producing the same, made of the following materials:—

1. 匏. The gourd or calabash. 2. 土. Earth. 3. 革. Leather. 4. 木. Wood. 5. 石. Stone. 6. 金. Metal. 7. 絲. Silk. 8. 竹. Bamboo. Cf. L.C. III, p. 41.

261.—八元. The Eight Virtuous Ones (元=善.) The Eight Sons (or descendants) of the Emperor K'uh (高辛氏) who aided Shun to the government of the Empire. Cf. S.K. k. 1.

NINE.

262.—九章. The Nine Sections of the Science of Numbers or Mathematics.

1. 方田. Plane Mensuration. 2. 粟布. Proportion. 3. 衰分. Fellowship. 4. 小廣. Evolution. 5. 商功. Solid Mensuration. 6. 均輸. Alligation. 7. 盈朒. Surplus and Deficiency. 8. 方程. Equation. 9. 句. 股. Trigonometry.

*** According to legendary history, the nine Sections of Arithmetic were devised for the Emperor Hwang Ti by Li Show (see Part I., No. 367.) The respective renderings above given are taken from an exhaustive article on the subject by Mr. A. Wylie, published in the *Shanghai Almanac* for 1853, and reprinted in the *Chinese and Japanese Repository* for May, 1864.

263.—九州. The Nine Provinces into which the Empire was divided by Yü.

1. 冀 | . K'i Chow. 2. 兗 | . Yen Chow. 3. 青 | . Ts'ing Chow. 4. 徐 | . Sü Chow. 5. 楊 | . Yang Chow. 6. 荆 | . King Chow. 7. 豫 | . Yü Chow. 8. 梁 | Liang Chow. 9. 雍 | . Yung Chow. Cf. L.C., III., p. 92

264.—九疇. The Nine Divisions of the 洪範 or "Great Plan" of the Book of History. Cf. L. C., III., p. 323.

265.—九重. The Nine Celestial Stages or Orbits; according to the vulgar belief and in the language of Taoist fable, nine successive gradations or spheres of the Heavens. The Heavens in general. See *post*, No. 289.

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268.—九轉. The Nine Revolutions — a mystic phrase of Taoist alchemy, written in full 𠃌 𠃌 還丹, and explained as signifying the nine monthly revolutions or successive transformations of substance required for the maturing and fructifying of the magical compound which, when brought to perfection, united in itself the virtues of the *elixir vitæ* and the powder of projection or "philosopher's stone" Cf. T.S.K., k. 43.

267.—九川. The Nine Rivers regulated by Yü.

1. 弱水. 4. 漢 丨. 6. 濟 丨. 8. 渭 丨.
2. 黑 丨. 5. 江 丨. 7. 淮 丨. 9. 洛 丨.
3. 河 丨. T. S. K., k. 11. Cf. L. C., III., pp. 77, 141.

268.—九服. The Nine Tenures or Domains. (周禮).

1. 侯服. The domain of feudal service.
2. 甸 丨. The domain of royal lands.
3. 男 丨. The domain of nobles.
4. 采 丨. The domain of public functionaries.
5. 衛 丨. The domain of frontier defence.
6. 蠻 丨. The domain of tribes of *Man* barbarians.
7. 夷 丨. The domain of tribes of *I* barbarians.
8. 鎮 丨. The domain of military guards.
9. 藩 丨. The domain of the outer frontier. T. S. K., k. 5. Cf. L. C., III., p. 149.

269.—九夏. The Nine Musical Airs performed on State occasions under the Chow dynasty (周禮). Each of these had a distinguishing appellation. Cf. T. S. K., k. 40.

270.—九垓. The Nine Stages of the Heavens. Identical with 九重. T. S. K., k. 2.

271.—九畡. The Nine Marches or Frontiers of the Nine Provinces. Cf. K. D., s. v.

272.—九江. The Nine Affluents or Branches of the Kiang (Yang-tsze). Cf. L. C., III., p. 113.

*** A variety of explanations are hazarded by different commentators with respect to these nine streams. In addition to those mentioned by Dr. Legge (see above), the following enumeration is given in T. S. K., k. 11.

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1. 浙江. The Chêh Kiang.
2. 楊子 | . The Yang-tsze Kiang.
3. 松 | . The Sung Kiang.
4. 吳 | . The Wu Kiang.
5. 楚 | . The Ts'u Kiang.
6. 湘 | . The Siang Kiang.
7. 荊 | . The King Kiang.
8. 漢 | . The Han Kiang.
9. 南 | . The Nan Kiang.

273.—九經. The Nine Classics of the T'ang dynasty.

1. 易.	4. 周禮.	7. 春秋.
2. 書.	5. 儀禮.	8. 孝經.
3. 詩.	6. 禮記.	9. 論語.

K. C., k. 4. T. S. K., k. 31.

274.—九卿. The Nine Ministers of the Chow dynasty.

1. 少師.
2. 少傅. } see the 三孤.
3. 少保.
4. 冢宰.
5. 司徒.
6. 宗伯. } see the 六卿.
7. 司馬.
8. 司寇.
9. 司空.

*** The Nine Ministers | | of the present day are the functionaries, bearing the title 卿, who preside over the Five Imperial Courts. See *ante* No. 164.

275.—九宮. The Nine Mansions (arrangements of colour in accordance with the divisions of the circle appertaining to the Eight Diagrams, (八卦.)

1. White—the North.
2. Black—the South-west.
3. Sea-green—the East.
4. Dark-green—the South-east.
5. Yellow—the Centre.
6. White—the North-west.
7. Red—the West.
8. White—the North-east.
9. Purple—the South,

Cf. T.S.K. k. 1.

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276.—九官. The Nine Officials employed by the emperor Shun.

1. Yü; see Part I., No. 931.
2. K'i; see Part I., No. 307.
3. Sieh; see Part I., No. 581.
4. Kao Yao; see Part I., No. 242.
5. Yih; see Part I., No. 920.
6. Ch'ui; see Part I., No. 119.
7. Peh I; see Part I., No. 542.
8. Lung; see Part I., No. 452.
9. Kw'ei; see Part I., No. 329.

Cf. L. C. m., p. 42.

277.—九國. (I.) The Nine States of the Confucian Period.

1. 齊. 2. 楚. 3. 燕. 4. 趙. 5. 韓. 6. 魏. 7. 宋. 8. 衛. 9. 中山.

278.—九國. (II.) The Nine Feudal Principalities under the Han dynasty.

1. 齊. 2. 楚. 3. 荊. 4. 淮南. 5. 燕. 6. 趙. 7. 梁. 8. 代. 9. 淮陽.

279.—九國. (III.) The Nine Minor States or Dynasties between the T'ang and Sung dynasties.

1. 南唐. A.D. 937 to 975.
2. 吳越. A.D. 875 to 978.
3. 前蜀. A.D. 891 to 925.
4. 後丨. A.D. 925 to 965.
5. 東[or 北]漢. A.D. 951 to 979.
6. 南丨. A.D. 904 to 971.
7. 閩. A.D. 892 to 944.
8. 楚. A.D. 896 to 952.
9. 吳. A.D. 937 to 975.

The above were for the most part contemporary with the 五代 or Five Dynasties who successively claimed the sovereignty after the downfall of the T'ang dynasty, and were gradually absorbed by the House of Sung.

280.—九流. The Nine Schools among the professors of Literature and Philosophy.

1. 儒家丨. The Confucian school.
2. 道丨丨. The Taoist school.
3. 陰陽丨丨. The school of Divination.
4. 法丨丨. The school of writers on Law.
5. 名丨丨. The school of writers on official Station.
6. 墨丨丨. The school of Meh Tsze. (See Part I, No. 485)
7. 縱橫丨丨. The school of writers on Politics.
8. 雜丨丨. The school of miscellaneous writers.

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9. 農 丨 丨. The school of writers on Agriculture.

*** This classification was made by Liu Yin B.C. 7.

281.—九邊. The Nine Borders or Marches (of the Nine Provinces, — see *ante*, No. 263).

282.—九品. The Nine Degrees of Official Rank.

*** These are said to have been first introduced by 陳群 in the first year of the reign of Wen Ti of the Wei dynasty, A.D. 220. Cf. 事物紀原 B. IV. According to the T.K. the division of official functionaries into nine ranks is traceable to a decree issued in A.D. 554 by 恭帝 of the Posterior Wei dynasty, who promulgated a statute instituting nine lists or rolls 九秩, based upon the Nine Commissions 九命 or degrees of authority mentioned in the Ritual of Chow.

Under the present dynasty, each 品 or degree of rank is divided into 正 and 從 or first and second class, under one or other of which all offices are distributed. About the year 1730 each class became permanently distinguished by a 頂 or button, in accordance with the regulations established a century previously by the Manchow Sovereign Ts'ung-teh before the final conquest of China.

283.—九數. The Nine Processes of Numeration.

The numbers 1 to 9. Also, a synonym for the Nine Divisions of Arithmetic, see *ante*, No. 262.

284.—九錫. The Nine Gifts of Investiture, — symbols of authority anciently bestowed upon favoured Ministers or powerful vassals. The nature of these emblems varied with different epochs, but the following are recognized as bearing the stamp of classical authority.

1. A chariot and horses.
2. Robes of State.
3. Musical Instruments.
4. Vermilion-coloured entrance doors.
5. The right to approach the Sovereign by the central path.
6. Armed attendants.
7. Bows and arrows.
8. Battle-axes.
9. Sacrificial wines. Cf. T. K., 漢平帝元始五年.

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285.—九霄. The Nine Heavens.

A poetical term. See *post*, No. 289.

286.—九思. The Nine Subjects for Thoughtful Consideration, — referred to by Confucius. Cf. L. C., I., p. 178.

287.—九寺. The Nine Imperial Courts (of the T'ang dynasty.)

1. 太常寺. The court of Sacrificial ceremonies.
2. 宗正寺. The court of Family Registers.
3. 光祿寺. The Banqueting Court.
4. 衛尉寺. The Court of Equipments of the Guard.
5. 太僕寺. The Imperial Stud Court.
6. 大理寺. The Court of Judicature.
7. 鴻臚寺, The Court of Entertainment.
8. 司農寺. The Court of Granaries and Parks.
9. 太府寺. The Treasury Court.

The above corresponded to the 九卿 of the Han dynasty. See *ante*, No. 164 and 274. Cf. T.S.K. k. 35.

288.九道. The Nine Paths of the Moon's Orbit.

1-2. 黑道. The Black path, on the north of the ecliptic.
3-4. 赤道. The Red path (the Equinoctial), on the south of the ecliptic.
5-6. 白道. The White path, to the west of the ecliptic.
7-8. 青道. The Azure path, to the east of the ecliptic.
9. 黃道. The Yellow path. The Ecliptic.

*** Cf. Medhurst's *Shoo King*, pp. 207—208, where the following explanations are given: "The nine-fold course of the Moon appears to refer to the inclination of the lunar orbit and to the ascending and descending nodes, where they cut the ecliptic." The ecliptic is described as the middle path of the sun, and each of the first four paths of the Moon is considered as a double line with reference to its two successive passages of the ecliptic.

289.—九天. The Nine Heavens, or Nine Divisions of the Celestial Sphere. See the following diagram.

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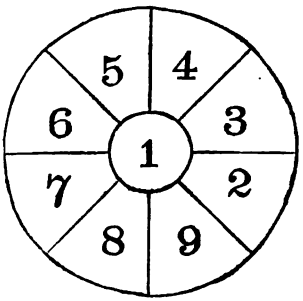

1. 中央. The Centre, designated 鈞天.
2. 東方. The East, designated 蒼 | or 昊 |.
3. 東北. The North-east, designated 變 |.
4. 北方. The North, designated 玄 |.
5. 西北. The North-west, designated 幽 |.
6. 西方. The West, designated 昊 | or 成 |.
7. 西南. The South-west, designated 朱 |.
8. 南方. The South, designated 炎 | or 赤 |.
9. 東南. The South-east, designated 陽 |. Cf. K.C., k. 1.

*** The above divisions appear to correspond with the 九野 or Nine Fields of Heaven of which Hwai-nan Tsze speaks. The nine Heavens of the Buddhists and the later school of Taoists were conceived as successive gradations, or sphere above sphere, to each of which a fanciful designation is given. Cf. T. S. K., k. 43.

290.—九鼎. The Nine Tripods of Yü.

According to a tradition preserved in the 左傳, after the great Yü ascended the throne, tribute of metals was presented to him by the chiefs of his nine provinces, with which he manufactured nine vases or tripods bearing delineations of all the objects of nature 百物而爲之備. The object of these figures, it is there alleged, was the instruction of his people, in order that they might know the gods and evil spirits, and be no longer assailed by terrors in the forests and by the lakes. In the 史記 and the History of the Han dynasty, on the contrary, the nine tripods are stated to have borne delineations of the provinces themselves, with records of the population and the division of properties and fiefs. Later commentators have insisted that the latter is the more reasonable version of

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the history of the tripods. Cf. T.K. 前編. The date there assigned to the fabrication of the tripods is the 4th year of Yü's reign, B.C. 2202. According to the 左傳 they were removed by Wu Wang to his city of Loh 洛邑, which he founded after the overthrow of the Shang dynasty B.C. 1122. In A.D. 1104, the Emperor Hwei Tsung of the Sung dynasty was persuaded by an astrologer to undertake the reconstruction of the musical scale as the basis of a reformed notation, and to commence his rectification of the established practices by fabricating nine tripods in imitation of those of Yü. Cf. T.K.

291.—九族. The Nine Degrees of Relationship.

1. 高祖. Great-great-grandfather.
2. 曾 丨. Great-grandfather.
3. 祖父. Grandfather.
4. 父. Father.
5. 己. Self.
6. 子. Son.
7. 嫡孫. Grandson (by wife, not concubine.)
8. 曾 丨. Great grandson.
9. 元 丨. Great-great-grandson.

292.—九曜. The Nine Lights of Heaven.

The sun, the moon, and the seven stars of the 斗 constellation (Ursa Major.)

TEN.

293.—十哲. The Ten Wise Ones—Disciples of Confucius specially commended by the Sage himself.

1. 顏淵. 2. 閔子騫. 3. 冉伯牛. 4. 仲弓.

The above form the first class (科), distinguished for "virtuous principles and practice."

5. 宰我. 6. 子貢.

The above form the second class, distinguished for "ability in speech."

7. 冉有. 8. 季路.

The above form the third class, distinguished for "administrative talents."

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9. 子游. 10. 子夏.

The above form the fourth class, distinguished for "literary acquirements."

Cf. L. C., I., p. 101.

*** The Ten Wise Ones are worshipped in the Confucian temple, where a position is assigned to them next to that of the Four Assessors (see *ante*, No. 96). Yen Yüan (No. 1 above) having been raised to the rank of one of the Four, his place among the Ten is now occupied by Tsze Chang 子張. Cf. T. S. K., k. 31.

294.—十方, The Ten Points of Direction.

The four cardinal and four intermediate points, together with 上 above, and 下 below.

295.—十翼. The Ten Commentaries (*lit.* Wings), on the text of the Yih King.

*** These are the work of Confucius, who set forth in ten sections his elucidation of the text of the Book of Changes as it came from the pen of Wên Wang. Cf. W. N., p. 1.

296.—十干. The Ten Stems (Cyclical Signs).

1. 甲. Kia
2. 乙. Yih } correspond to the element 木.
3. 丙. Ping
4. 丁. Ting } correspond to the element 火.
5. 戊. Wu
6. 己. Ki } correspond to the element 土.
7. 庚. Kêng
8. 辛. Sin } correspond to the element 金.
9. 壬. Jên
10. 癸. Kwei } correspond to the element 水.

*** The above signs, in conjunction with the twelve "branches"—see *post* No. 301 — forming a cycle of sixty combinations, have been employed by the Chinese from a period of remote antiquity for the purpose of designating successive *days*. According to the 月令章句, forming part of the Record of Rites, the invention of this system is due to Ta Nao (27th century B.C. see Part I., No. 225,) who "studied the properties of the five elements and calculated the revolving motions of the

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斗 constellation (Ursa Major)," and thereupon devised the combinations above-named for the purpose of giving names to days. By joining the first of the twelve to the first of the ten signs, the combination 甲子 is formed, and so on in succession until the 10th sign is reached, when a fresh commencement is made, the 11th of the series of twelve "branches" being next appended to the sign 甲. The sixty combinations which are thus formed receive the name 甲子 or 花丨丨, list of the *kia tsze* characters, from the initial combination of the series, and are commonly known as the Cycle of Sixty. It was not until the period of the Han dynasty that this invention was made applicable to the numbering of *years*, and Chinese authors have attributed the commencement of such a practice to the period of Wang Mang (see Part I., No. 804,) but traces of its employment at a somewhat earlier date have been discovered. Cf. K.Y.K., k. 34; and L.C., III., proleg, p. 96. The cyclical signs play a great part in Chinese divination, owing to their supposed connection with the elements or essences which are believed to exercise influence over them in accordance with the order of succession represented above.

297.—十經. The Ten Classics or Canonical Works, as recognized under the Sung dynasty.

1. 周易. The Book of Changes of Wên Wang—*Yih King.*
2. 尚書. The Book of History—*Shu King.*
3. 毛詩. The Book of Odes as edited by Mao Ch'ang—*She King.*
4. 禮記. The Record of Rites—*Li Ki.*
5. 周官. The Officers [or Ritual] of the Chow Dynasty—*Chow Kwan.*
6. 儀禮. The Decorum Ritual—*I Li.*
7. 春秋. The Annals of Confucius — *Ch'un Ts'iu*, and 左傳. The Commentary by Tso K'iu-ming—*Tso Ch'uan.*
8. 公羊. The Commentary by Kung-yang.
9. 穀梁. The Commentary by Kuh-liang.
10. 論語. The Conversations of Confucius — *Lun Yu*, and 孝經. The Book of Filial Piety—*Hiao King.*

Cf. K.C. k. 4, and T. S. K., k. 31.

298.—十惡. The Ten Heinous Offences.

1. 謀反. Rebellion.

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2. 謀大逆. Lèse Majesté (a conspiracy against the Sovereign's person).
3. 謀叛. Treason, or Revolt.
4. 惡逆. Parricide and similar crimes.
5. 不道. Inhumanity (comprising wilful murder, mutilation for nefarious purposes, &c.)
6. 大不敬. Sacrilege.
7. 不孝. Unfilial Conduct.
8. 不睦. Discord.
9. 不義. Insubordination.
10. 內亂. Incest. Cf. 大清律例, and Staunton's *Penal Code*, p. 8.

299.—十道. The Ten Circuits or Provinces of the T'ang dynasty.

1. 關內. 4. 河北. 7. 淮南. 9. 劍南.
2. 河南. 5. 山南. 8. 江南. 10. 嶺南.
3. 河東. 6. 隴右.

*** One of the first acts of T'ai Tsung, the second Sovereign of the T'ang dynasty, after ascending the throne in A.D. 627, was to map out the Empire into Provinces as enumerated above, within which the 358 existing 州府 departments and prefectures were comprised. From this has sprung the Provincial system of the present day, the term 道 having become exchanged for 省 under the Yüan dynasty, in the 14th century.

300.—十大洞天. The Ten great Cave-Heavens (of Taoist mythology).

*** These caves or grottoes, serving as dwelling places of the genii of earth, are situated in ten of the mountains of China, and each of them is presided over by one of the immortalized votaries of Taoism. There are said to be thirty-six smaller "cave-heavens," situated in other mountains, and a host of legends are narrated concerning these mystic abodes of the immortals. Cf. T. S. K., k. 12.

TWELVE.

301.—十二支. The Twelve Branches (or Duodenary Cycle of Symbols).

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For an enumeration of these see *post*, No. 302. For the combination of the twelve "branches" with the ten "stems" to form the cycle of Sixty, see *ante*, No. 296.

When applied to the horary periods of the day (the 辰 of the Chinese, corresponding to two hours according to European notation), the symbol 子 corresponds to the period from 11 p.m. to 1. a.m. and so on, terminating with 亥, which represents the period from 9 to 11 p.m. The 12 points of the Chinese compass are also indicated by the same symbols of which 子 corresponds to the North, 卯 to the East, 午 to the South, and 酉 to the West.

301a.—十二宮. The Twelve Divisions of the Ecliptic.

1. 降婁.	4. 鶉首.	7. 壽星.	10. 星紀.
2. 大梁.	5. 鶉火.	8. 大火.	11. 元枵.
3. 實沉.	6. 鶉尾.	9. 析木.	12. 娵訾.

These divisions or mansions "mark the twelve places in which the Sun and Moon come into conjunction, and are thus, in some degree analogous to our signs of the Zodiac." (Cf. *Observations of Chinese Comets*, by John Williams, London, 1871.)

302.—十二禽 [or 相屬.] The Twelve Animals of the Duodenary Cycle. See *ante* No. 301.

1. 子 appertains 屬 to 鼠 the Rat.
2. 丑 appertains 屬 to 牛 the Ox.
3. 寅 appertains 屬 to 虎 the Tiger.
4. 卯 appertains 屬 to 兎 the Hare.
5. 辰 appertains 屬 to 龍 the Dragon.
6. 巳 appertains 屬 to 蛇 the Serpent.
7. 午 appertains 屬 to 馬 the Horse.
8. 未 appertains 屬 to 羊 the Goat.
9. 申 appertains 屬 to 猴 the Monkey.
10. 酉 appertains 屬 to 鷄 the Cock.
11. 戌 appertains 屬 to 犬 the Dog.
12. 亥 appertains 屬 to 猪 the Pig.

*** The animals named above are believed to exercise an influence, according to the attributes ascribed to each, over the hour, day, or year to which, through the duodenary cycle of symbols, they respectively appertain.

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The usage is admittedly of foreign origin, and is traced to intercourse with the Tartar nations. The first explicit mention of the practice of denoting years by the names of animals as above is found in the history of the T'ang dynasty, where it is recorded that an envoy from the nation of the 黠戛斯 (Kirghis?) spoke of events occuring in the year of the hare, or of the horse. Cf. K.Y. k. 34. It was probably not until the era of Mongol ascendancy in China that the usage became popular; but, according to Chao Yih, traces of a knowledge of this method of computation may be detected in literature at different intervals as far back as the period of the Han dynasty, or 2nd century A.D. The same writer is of opinion that the system was introduced at that time by the Tartar immigration. K.Y. k. 34.

303.—十二因緣. The Twelve Causations — the concatenation of cause and effect. Sanskrit, *Nidâna.* Cf. E.H. p. 84. H.M. p. 391.

304.—十二月卦. The Symbols appertaining to the Twelve Months.

1. 泰.	4. 乾.	7. 否.	10. 坤.
2. 大壯.	5. 姤.	8. 觀.	11. 復.
3. 夬.	6. 遯.	9. 剝.	12. 臨.

*** These symbols form part of the series of sixtyfour—see *ante.* No. 241, and are employed to designate the months in the order above exhibited.

THIRTEEN.

305.—十三經. The Thirteen Canonical Works.

*** These are the same as the Nine enumerated above (see No. 273), with the addition of the following Books, viz: 論語, 爾雅, 孟子, and 孝經.

306.—漢十三部. The Thirteen Provinces of the Han dynasty.

1. 司隸校尉部, [朔方部]. Comprising the North-western part of modern Shen-si.
2. 豫州刺史部. Comprising the modern Ho-nan.
3. 冀州丨丨丨. Comprising part of the modern Shan-tung and Chih-li.

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4. 兗州 丨 丨 丨. Comprising part of the modern Shan-tung and Chih-li.
5. 徐州 丨 丨 丨. Comprising part of the modern Shan-tung and Kiang-su.
6. 青州 丨 丨 丨. Comprising the eastern part of the modern Shan-tung.
7. 荊州 丨 丨 丨. Comprising the modern Hu-peh and Hu-nan.
8. 楊州 丨 丨 丨. Comprising the modern Kiang-su, Kiang-si, and Ngan-hwei,
9. 益州 丨 丨 丨. Comprising part of the modern Hu-peh and Sze-ch'wan.
10. 凉州 丨 丨 丨. Comprising part of the modern Shen-si and Kan-suh.
11. 幷州 丨 丨 丨. Comprising the modern Shan-si.
12. 幽州 丨 丨 丨. Comprising part of the modern Chih-li and Liao-tung.
13. 交州 丨 丨 丨. Comprising the modern Kwang-tung, Kwang-si, and Tonquin.

*** In B.C. 106, the Emperor Han Wu Ti, distributed the districts at that time composing the Empire under the jurisdiction of thirteen inquisitors or travelling supervisors 刺史,—the forerunners of the modern system of Provincial governors. Some years later, on the occurrence of the so-called "conspiracy of the magic spells," the first-named province in the above list, within which the capital lay, was placed under the jurisdiction of the 司隸校尉, or Metropolitan Governor.

SEVENTEEN.

307.—十七史. The Seventeen Historians.

*** These are the standard histories of preceding dynastic periods which were in existence at the time of the Sung dynasty, commencing with the 史記 or Historical Records of Sze-ma Ts'ien and terminating with Ow-yang Siu's 五代史 or History of the Five Dynasties. To these have subsequently been added the Histories of the Sung, Liao, Kin, and Yüan dynasties, making the 二十一 丨 or Twenty one Historians.

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EIGHTEEN.

308.—十八羅漢. The Eighteen *Arhân*. Sanskrit. *Arhân* or *Arhat*.

Eighteen of the immediate disciples of Buddha (—*arhat*,=deserving, worthy: in Chinese, 尊者). Their images are placed in attendance upon those of Buddha in Chinese temples. Cf. E.H. p. 12.

309.—十八省. The Eighteen Provinces of modern China.

NAME.	ARCHAIC OR LITERARY DESIGNATION.	OBSERVATIONS.
1. Chih-li 直隸	燕雲 or 京畿	A Governor Generalship.
2. Kiang-su 江蘇	吳	Governor Generalship of 兩江, (江南).
3. Ngan-hwei 安徽	皖	
4. Kiang-si 江西	豫章	
5. Shan-tung 山東	山左	
6. Shan-si 山西	山右 or 晉	
7. Ho-nan 河南	豫	
8. Shen-si 陝西	關中 or 秦	Governor Generalship of 陝甘.
9. Kan-suh 甘肅	一	
10. Fuh-kien 福建	閩	Governor Generalship of 閩浙.
11. Chê-kiang 浙江	淛 or 越	
12. Hu-pêh 湖北	鄂	Governor Generalship of 兩湖, (湖廣).
13. Hu-nan 湖南	楚	
14. Sze-ch'wan 四川	蜀	A Governor Generalship.
15. Kwang-tung 廣東	粵東	Governor Generalship of 兩廣.
16. Kwang-si 廣西	粵西	
17. Yün-nan 雲南	滇	Governor Generalship of 雲貴.
18. Kwei-chow 貴州	黔	

* The modern division of the Empire into Provinces 省 dates, practically, from the Yüan dynasty (14th century), when 13 Governorships, designated 中書行省, were established. The Ming dynasty maintained the same system with trifling alteration, changing, however, the title of the provincial governors in the first instance to 布政使司, who became superseded later by the 巡撫 or governors of the present day; and to these, in the 16th century, Governors-General 總督,

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began to be added. The thirteen Provinces of the Ming dynasty were Shan-tung, Shan-si, Ho-nan, Shen-si, Fuh-kien, Chê-kiang, Kiang-si, Hu-kwang, (Nos. 12 and 13 above), Sze-ch'wan, Kwang-tung, Kwang-si, Yun-nan, and Kwei-chow, to which are to be added the two "metropolitan" provinces, Chih-li (or Peh Chih-li) and Kiang-nan (or Nan Chih-li), Nos. 2 and 3 above. In the reign of K'ang-hi of the present dynasty, the provinces of Ngan-hwei and Kan-suh were created by a partition of Kiang-nan and of Shen-si respectively, and Hu Kwang was divided into two provinces (Nos. 12 and 13 above), increasing the number of Provinces to eighteen. They are divided into 182 府 or Prefectures and 1279 縣 or Districts, besides other divisions of less importance. The archaic or literary designations appended in the above list are derived from ancient territorial nomenclature, and are usually employed in literary composition as synonyms for the Provincial names.

310.—十八地獄. The Eighteen Places of Torment (Hells) situated below the Earth. Sanskrit *Naraka*. Cf. E.H. p. 81.

TWENTY-FOUR.

311.—二十四孝. The Twenty-four Examples of Filial Piety.

舜.	See Part I., No. 617.	郭巨.	See Part I., No. 303.
漢文帝.	See Part I., No. 853.	楊香.	See Part I., No. 882.
曾參.	See Part I., No. 739.	蔡順.	See Part I., No. 752.
閔損.	See Part I., No. 503.	陸績.	See Part I., No. 443.
仲由.	See Part I., No. 91.	王裒.	See Part I., No. 805a.
老萊子.	See Part I., No. 337.	孟宗.	See Part I., No. 499.
剡子.	See Part I., No. 916.	庾黔婁.	See Part I., No. 950.
董永.	See Part I., No. 691.	唐崔氏.	See Part I., No. 791a.
江革.	See Part I., No. 255.	姜詩.	See Part I., No. 256.
黃香.	See Part I., No. 217.	丁蘭.	See Part I., No. 670.
王祥.	See Part I., No. 816.	朱壽昌.	See Part I., No. 81.
吳猛.	See Part I., No. 868.	黃庭堅.	See Part I., No. 226.

312.—二十四氣. The Twenty-four Solar periods (*lit.* breaths) of the year.

*** The Chinese year is divided into 24 periods, corresponding to

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the day on which the sun enters the first and fifteenth degree of one of the zodiacal signs. To each of these an appropriate name is given, as 立春, 雨水, &c.

TWENTY-EIGHT.

313.—二十八宮. The Twenty-eight Constellations or stellar Mansions.

1. 角. The horn, consisting of four stars in the form of a cross, viz., Spica, Zeta, Theta, and Iota, about the skirts of Virgo.
2. 亢. The neck, consisting of four stars, in the shape of a bent bow, viz., Iota, Kappa, Lambda, and Rho, in the feet of Virgo.
3. 氐. The bottom, consisting of four stars, in the shape of a measure, viz., Alpha, Beta, Gamma, and Iota, in the bottom of Libra.
4. 房. The room, consisting of four stars, nearly in a straight line, viz., Beta, Delta, Pi, and Nun, in the head of Scorpio.
5. 心. The heart, consisting of three stars, viz., Antares, Sigma, and Tau, in the heart of Scorpio.
6. 尾. The tail, consisting of nine stars, in the shape of a hook, viz., Epsilon, Mim, Zeta, Eta, Theta, Iota, Kappa, Lambda, and Nun, in the tail of Scorpio.
7. 箕. The sieve, consisting of four stars, in the form of a sieve, viz. Gamma, Delta, Epsilon, and Beta, in the hand of Sagittarius.
8. 斗. The measure, consisting of six stars, in the shape of a ladle, like Ursa Major (北斗) viz., Mim, Lambda, Rho, Sigma, Tau, and Zeta, in the shoulder and bow of Saggittarius.
9. 牛. The ox, consisting of six stars, viz., Alpha, Beta, and Pi, in the head of Aries, and Omega, with A and B in the hinder part of Sagittarius.
10. 女. The girl, consisting of four stars, in the shape of a sieve, viz., Epsilon, Mim, Nun, and 9, in the left hand of Aquarius.
11. 虛. Emptiness, consisting of two stars, in a straight line, viz., Beta in the left shoulder of Aquarius and Alpha in the forehead of Equleus.
12. 危. Danger, consisting of three stars, in the shape of an obtuse-angled triangle, viz., Alpha in the right shoulder of Aquarius, and Epsilon or Enif, and Theta in the head of Pegasus.

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13. 室. The house, consisting of two stars, in a right line, viz., Alpha or Markab, in the head of the wing, and Beta, or Scheat, in the leg of Pegasus.

14. 壁. The wall, consisting of two stars, in a right line, viz., Gamma, or Algenib, in the tip of the wing of Pegasus, and Alpha in the head of Andromeda.

15. 奎. Astride, consisting of sixteen stars, said to be like a person striding, viz.. Beta, or Mirac, Delta, Epsilon, Zeta, Eta, Mim, Nun, Pi, in Andromeda, and two Sigmas, Tau, Nun, Phi, Chi, and Psi, in Pisces.

16. 婁. A mound, consisting of three stars, in the shape of an isosceles triangle, viz., Alpha, Beta, and Gamma, in the head of Aries. [Borealis.

17. 胃. The stomach, consisting of three principal stars, in Musca

18. 昴. Consists of the seven stars in Pleiades.

19. 畢. The end, consisting of six stars in Hyades, with Mim and Nun of Taurus.

20. 觜. To bristle up, consisting of three stars, viz., Lambda and two Phi, in the head of Orion.

21. 參. To mix, consisting of seven stars, viz., Alpha, or Betelgeux, Beta or Rigel, Gamma, Delta, Epsilon, Zeta, Eta, and Kappa, in the shoulders, belt, and legs of Orion.

22. 井. The well, consisting of eight stars, viz., four in the feet and four in the knees of Gemini.

23. 鬼. The imp, consisting of four stars, viz., Gamma, Delta, Eta, and Theta, in Cancer.

24. 柳. The willow, consisting of eight stars, viz., Delta, Epsilon, Zeta, Eta, Theta, Rho, Sigma, and Omega, in Hydra.

25. 星. The star, consists of seven stars, viz. Alpha, Iota, two Taus, Kappa, and two Nuns, in the heart of Hydra.

26. 張. To draw a bow, consisting of five stars in the form of a drawn bow, viz., Kappa, Lambda, Mim, Nun, and Phi, in the second coil of Hydra.

27. 翼. The wing, consists of twenty-two stars, in the shape of a wing, all in Crater and the third coil of Hydra.

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28. 軫. The cross-bar of a carriage, consisting of four stars, viz, Beta, Gamma, Delta, and Epsilon, in Corvus.

It will appear from the above that the Chinese constellations do not at all correspond with our signs of the Zodiac, nor indeed are they all included within 23 degrees north or south of the ecliptic. As for the grouping of their stars, and the names assigned to each group, though arbitrary, they cannot be deemed more arbitrary than the system which has obtained in western nations, and which has as little foundation either in reason or nature as the Chinese arrangement.

*** The foregoing list and observations, are borrowed from "The Shoo King," translated by W. H. Medhurst sen., Shanghai, 1846, Appendix A. (p. 399.) where much information with regard to Chinese astronomy is assembled. Cf. also the tables of stars and constellations by John Reeves, appended to Morrison's Chinese Dictionary, Part II. It should be noted that the 28 characters representing the constellations as above enumerated are applied in regular and recurring order to the days of the month.

NOTE. The 28 constellations, mention of which occurs first in the 周禮, where the term 位 is employed as their designation, are enumerated as above in the 禮記 and are further divided into four sections 四宮 (see *ante*, No. 91) or quadrants, whereof No. 1—the azure dragon —comprises Nos. 1 to 7 in the above list, No. 2—the sombre warrior — comprises Nos. 8 to 14, No 3 — the white tiger — comprises Nos. 15 to 21, and No. 4 — the vermilion bird — comprises No. 22 to 28. In the 史記, Sze-ma Ts'ien employs the term 舍 instead of 宿, and both these expressions are interpreted as signifying the "resting-places" or *mansions* of the sun and moon in their revolutions. It is further to be noted that in modern Chinese calendars the constellations 房 (No. 4) 虛 (No. 11) 昴 (No. 18) and 星 (No. 25) invariably correspond with the Christian Sabbath or Sunday, and are denoted by the character 密. They are further explicitly declared, in the imperial manual of astrology, to represent the days of the sun, 日, "called in the language of the West, *mih*, the ruler of joyful events." (Cf. an article "on the knowledge of a weekly Sabbath in China," by Mr. A. Wylie, in *Chinese Recorder*, Foochow, June-July, 1871.) The sound 密 has been traced to the Persian *mitra* and other cognate sources; and there can be little doubt

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that the practice of marking the "days of the Sun" has crept into Chinese chronology from a Western quarter.

THIRTY-TWO.

314.—三十二相. The Thirty-two Signs. Sanskrit *Lakshana.*

*** These, according to Buddhistic legend, consist in different marks or characteristic beauties displayed in the person of every Buddha, "commencing with a steady level in the sole of the foot and ending with a lofty protuberance at the crown of the head"—Cf. T.S.K., k. 42; E.H. p 61, and H.M. pp. 335, 367. To the above are added the 八十種好 or eighty kinds of excellence (*Pali Anuvyanjana-lakshana.* Cf. H.M. p. 367), "commencing with unrivalled length of nails and ending with the 萬字 figure 'ten thousand' or *svastika* upon the breast." Cf. E.H. p. 139.

SEVENTY-TWO.

315.—七十二候. The Seventy-two Terms or periods of the Year.

*** The year is divided into seventy-two periods of five days each, —an arrangement traced to the period of the Chow dynasty. To each period an appropriate designation is given, with reference to the natural phenomena believed to occur at the respective seasons. Cf. T.S.K. k. 3.

ONE HUNDRED.

*** Used generically for "a great number"—衆多, cf K'ang-hi's Dictionary s.v.

316.—百官. The Body of Public Functionaries. (*lit.* the hundred officers.) Cf. L.C. III., p. 64.

317.—百姓. The People in general (*lit.* the hundred surnames).

*** This expression occurs repeatedly in the Book of History, where it appears first in the "Canon of Yao," Cf. L.C. III., p. 17. Its ordinary signification is considered as equivalent to the term 民, or "the people" in a general sense; and some commentators have been led to assert that on the first invention of family names the number of these was restricted

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to one hundred. This is fantastically explained by a supposed arithmetical process, the 5 constant virtues (see No. 118) being multiplied by the 5 notes of harmony (see No. 175,) and the product again by the 4 seasons, giving the total sum required. The only foundation for this theory appears to exist in the fact that the Chinese family names have been grouped according to their tone of pronunciation under the five notes. The number of characters actually in use as surnames is between four and five hundred.

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THE

CHINESE READER'S MANUAL.

PART III.

CHRONOLOGICAL TABLES OF THE CHINESE DYNASTIES.

EXPLANATORY NOTE.

With reference to the object and scope of the Chronological Tables presented here, the reader is requested to consult the observations offered in the Introduction. The two tables of the Chinese cycles, anterior and posterior to the Christian era, furnish the means of reconciling any cyclical date with our own notation of time. Each table is divided into two portions in order to bring it within the limits of an ordinary page; but the reader will perceive without difficulty that the cyclical characters and the corresponding dates follow each other in regular succession. The short columns at the head of the tables contain the date of commencement of each cycle, in rotation, followed below by the years in successive order. Thus, for instance, 甲子 was the combination denoting the years A.D, 4, 304, 604, &c., down to 1804, and the following combination 乙丑 corresponds to A.D. 5, 305, 665, &c., down to 1805. In the next column a second period is commenced, comprising all the cycles beginning with the years shown in the index column at the top. For example, if we desire to ascertain the date according to our era of an event occurring "in the year *ting hai* 丁亥 of Wu Ti of the Tsin Dynasty," we find on consulting the historical tables that Wu Ti's reign commenced A.D. 265, and turning to the table of cycles, it is found that a cyclical period commenced in A.D. 244 and must therefore have embraced within its course the reign of Wu Ti. Fixing A.D. 265, the first of his reign, as the year *yi yeo* 乙酉 of the cycle, we follow the column of characters down until we reach *ting hai*, and at once identify this combination, on reference to the column of years, as A.D. 267. On the other hand, in the course of Chinese reading a reference may be met with entailing the verification of the "3rd year of Wu Ti of the Tsin dynasty." On turning to the page of the Tables comprising the Tsin Dynasty, A.D. 265 is found to be the first year of Wu Ti's reign, and it becomes obvious that the 3rd year corresponds to A.D. 267. If, however, in lieu of referring to this sovereign by his *miao hao* or posthumous title the Chinese historian has spoken of the "3rd year of T'ai She of the Tsin dynasty," it will be found on consulting the Tables that T'ai She was the first of three successive *nien hao* or epochal designations adopted during the course of Wu Ti's reign, and that the year 267 is still indicated.

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TABLE I.

Comparative Table of the Chinese Cycles Anterior to the Christian Era.

[Cycles 1 to 44, or B. C. 2637 to A. D. 3].

CYCLICAL CHARACTER.	CYCLE COMMENCING.				
	B. C.	B. C.	B. C.	B. C.	B. C.
	57	117	177	237	297
	357	417	477	537	597
	657	717	777	837	897
	957	1017	1077	1137	1197
	1257	1317	1377	1437	1497
	1557	1617	1677	1737	1797
	1857	1917	1977	2037	2097
	2157	2217	2277	2337	2397
	2457	2517	2577	2637	
甲子	57	17	77	37	97
乙丑	56	16	76	36	96
丙寅	55	15	75	35	95
丁卯	54	14	74	34	94
戊辰	53	13	73	33	93
己巳	52	12	72	32	92
庚午	51	11	71	31	91
辛未	50	10	70	30	90
壬申	49	9	69	29	89
癸酉	48	8	68	28	88
甲戌	47	7	67	27	87
乙亥	46	6	66	26	86
丙子	45	5	65	25	85
丁丑	44	4	64	24	84
戊寅	43	3	63	23	83
己卯	42	2	62	22	82
庚辰	41	1	61	21	81
辛巳	40	00	60	20	80
壬午	39	99	59	19	79
癸未	38	98	58	18	78
甲申	37	97	57	17	77
乙酉	36	96	56	16	76
丙戌	35	95	55	15	75
丁亥	34	94	54	14	74
戊子	33	93	53	13	73
己丑	32	92	52	12	72
庚寅	31	91	51	11	71
辛卯	30	90	50	10	70
壬辰	29	89	49	9	69
癸巳	28	88	48	8	68

CYCLICAL CHARACTER.	CYCLE COMMENCING.				
	B. C.	B. C.	B. C.	B. C.	B. C.
	57	117	177	237	297
	357	417	477	537	597
	657	717	777	837	897
	957	1017	1077	1137	1197
	1257	1317	1377	1437	1497
	1557	1617	1677	1737	1797
	1857	1917	1977	2037	2097
	2157	2217	2277	2337	2397
	2457	2517	2577	2637	
甲午	27	87	47	7	67
乙未	26	86	46	6	66
丙申	25	85	45	5	65
丁酉	24	84	44	4	64
戊戌	23	83	43	3	63
己亥	22	82	42	2	62
庚子	21	81	41	1	61
辛丑	20	80	40	00	60
壬寅	19	79	39	99	59
癸卯	18	78	38	98	58
甲辰	17	77	37	97	57
乙巳	16	76	36	96	56
丙午	15	75	35	95	55
丁未	14	74	34	94	54
戊申	13	73	33	93	53
己酉	12	72	32	92	52
庚戌	11	71	31	91	51
辛亥	10	70	30	90	50
壬子	9	69	29	89	49
癸丑	8	68	28	88	48
甲寅	7	67	27	87	47
乙卯	6	66	26	86	46
丙辰	5	65	25	85	45
丁巳	4	64	24	84	44
戊午	3	63	23	83	43
己未	2	62	22	82	42
庚申	1	61	21	81	41
辛酉	*00	60	20	80	40
壬戌	*99	59	19	79	39
癸亥	*98	58	18	78	38

* In last Cycle for 00, 99, 98, read A. D. 1, 2, 3.

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TABLE II.

Comparative Table of the Chinese Cycles Posterior to the Christian Era.

[Cycles 45 to 76, or A. D. 4 to 1923].

CYCLICAL CHARACTER.	CYCLE COMMENCING.					CYCLICAL CHARACTER.	CYCLE COMMENCING.				
	A. D.	A. D.	A. D.	A. D.	A. D.		A. D.	A. D.	A. D.	A. D.	A. D.
	4	64					4	64			
	304	364	124	184	244		304	364	124	184	244
	604	664	424	484	544		604	664	424	484	544
	904	964	724	784	844		904	964	724	784	844
	1204	1264	1024	1084	1144		1204	1264	1024	1084	1144
	1504	1564	1324	1384	1444		1504	1564	1324	1384	1444
	1804	1864	1624	1684	1744		1804	1864	1624	1684	1744
甲子	04	64	24	84	44	甲午	34	94	54	14	74
乙丑	05	65	25	85	45	乙未	35	95	55	15	75
丙寅	06	66	26	86	46	丙申	36	96	56	16	76
丁卯	07	67	27	87	47	丁酉	37	97	57	17	77
戊辰	08	68	28	88	48	戊戌	38	98	58	18	78
己巳	09	69	29	89	49	己亥	39	99	59	19	79
庚午	10	70	30	90	50	庚子	40	00	60	20	80
辛未	11	71	31	91	51	辛丑	41	01	61	21	81
壬申	12	72	32	92	52	壬寅	42	02	62	22	82
癸酉	13	73	33	93	53	癸卯	43	03	63	23	83
甲戌	14	74	34	94	54	甲辰	44	04	64	24	84
乙亥	15	75	35	95	55	乙巳	45	05	65	25	85
丙子	16	76	36	96	56	丙午	46	06	66	26	86
丁丑	17	77	37	97	57	丁未	47	07	67	27	87
戊寅	18	78	38	98	58	戊申	48	08	68	28	88
己卯	19	79	39	99	59	己酉	49	09	69	29	89
庚辰	20	80	40	00	60	庚戌	50	10	70	30	90
辛巳	21	81	41	01	61	辛亥	51	11	71	31	91
壬午	22	82	42	02	62	壬子	52	12	72	32	92
癸未	23	83	43	03	63	癸丑	53	13	73	33	93
甲申	24	84	44	04	64	甲寅	54	14	74	34	94
乙酉	25	85	45	05	65	乙卯	55	15	75	35	95
丙戌	26	86	46	06	66	丙辰	56	16	76	36	96
丁亥	27	87	47	07	67	丁巳	57	17	77	37	97
戊子	28	88	48	08	68	戊午	58	18	78	38	98
己丑	29	89	49	09	69	己未	59	19	79	39	99
庚寅	30	90	50	10	70	庚申	60	20	80	40	00
辛卯	31	91	51	11	71	辛酉	61	21	81	41	01
壬辰	32	92	52	12	72	壬戌	62	22	82	42	02
癸巳	33	93	53	13	73	癸亥	63	23	83	43	03

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INTRODUCTION.—THE FABULOUS AGES.

It is probable that ancient Chinese writers, of a period antecedent to the foundation of the Han dynasty, indulged an exuberant fancy in the enumeration of long lines of dynastic rulers, to occupy the myriads of ages which, it was fabled, had elapsed since the powers of Heaven and Earth had first united to produce Man as the possessor of the soil of China. Speculations of this nature, embodied in works such as the 元命包, now no longer in existence, were reproduced in the Chronology of the Han dynasty, 漢曆志, where it is asserted that "from creation to the capture of the *lin* in the days of Confucius (B.C. 481) a period elapsed of 2,267,000 and odd years, divided into ten 紀 or epochs." In a still later age the number of years embraced by this period was stated (in Sze-ma Chêng's commentary on the *Sze Ki*) as extending to 3,276,000. The ten epochs are enumerated as follows:—

1. 三皇紀; also termed the 九皇紀 and the 九頭紀. (Epoch of the Three Sovereigns — Nine Sovereigns — or Nine Heads).
2. 五龍紀. Epoch of the Five Dragons.
3. 攝提紀. Epoch of Shêh-t'i: 59 generations (氏.)
4. 合雒紀. Epoch of 8 generations.
5. 連通紀. Epoch of Lien-t'ung: 6 generations.
6. 敘命紀. Epoch of Sü-ming: 4 generations.
7. 循蜚紀. Epoch of Sün-fei.
8. 因提紀. Epoch of Yin-t'i.
9. 禪通紀. Epoch of Shan-t'ung.
10. 疏仡紀. Epoch of Suh-yih.

Of the first of the above epochs it is narrated that the founder of the line of rulers was P'an Ku, the first created being, (see Part I., No. 672), who was followed by a line of descendants constituting three families or brotherhoods, viz., 天皇氏, the family of sovereigns of Heaven,—12 brothers; 地皇氏, the family of sovereigns of Earth,—11 brothers; and 人皇氏, the family of sovereigns of Humankind,—9 brothers; who separately ruled over the Nine Divisions [of the Empire]. The five rulers of the 2nd epoch are severally designated as 皇伯, 仲, 叔, 季, and 少, (*i. e.*, eldest, second, third, fourth, and youngest

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sovereign), who have in addition a double set of appellations, following the five notes of the musical scale, as 角龍, 徵龍, etc., and the list of the five planets, as 木仙, 火仙, etc. Of the 3rd, 4th, 5th, and 6th epochs it is stated that no record exists of the rulers' names. The 7th epoch comprised twenty-two sovereigns, "whose virtue was so substantial that men followed after (循) their example with celerity like unto that of flight," — whence the designation of the epoch. Their titles have been handed down, but not the number of their generations. The 8th epoch comprised thirteen sovereigns, in whose times institutes were founded 代有制作, which posterity could follow (因) with benefit to the world. The second ruler of this line was Shuh Shan 蜀山, (Mountain of Shuh), who ruled over the region of Shuh (the modern Sze-ch'wan), and taught the people to cultivate the produce of the silkworm which abounded in its forests. He is worshipped under the title of 青衣神, or Spirit of the Black [blue, or green] Robe. After a vast intervening period, the sovereign power was wielded by the following rulers, with whom the less fantastic portion of the fabulous period is reputed to commence:—

有巢. Yew Ch'ao (the Nest-having), 2 generations.
燧人. Sui Jên (the Fire-producer), 4 generations.
庸成. Yung-ch'êng (Service-completed), 8 generations.

Succeeding the above came the 9th epoch, deriving its title from the "virtue of handing over the throne to a successor, which stands in relation with the principles of heaven." The first sovereign of this line is represented as having been named Hien Yüan 軒轅, the second Yung Chuh 祝融, the third Fuh-hi 伏羲, the fourth 史皇, inventor of the art of writing, and so forth for many generations. The 10th epoch owed its names to its faculties of prophetic knowledge and of pronouncing judgement. It is represented as commencing with 黃帝 Hwang Ti, and is variously made to end with Hia How (Yü) B.C. 2198, or with the Chow dynasty.

No actual weight is attached even by Chinese writers to the statements, of which the above is a condensed summary, handed down by the fabulists of antiquity regarding prehistoric epochs and dynastic lines. It is only in the next grand division of legendary record—the age of Yao and Shun and their successors—that a claim to anything resembling authentic-

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ity is set up; and even here the sterner requirements of European criticism demand proofs which native historians are content to forego. It is convenient, nevertheless, for chronological purposes, to accept the tenth and last of the line of imaginary epochs as that with which the legendary —as distinct from the purely mythical — period of Chinese history may be deemed to commence. With Fuh-hi, the reputed founder of the Chinese polity, and whose reign is placed in B.C. 2852, the 外記 or Legendary History which serves as an introduction to the Annals (*T'ung Kien*) of Sze-ma Kwang, is made to open; and with him the so-called line or age of the Five Rulers is commonly held to have begun. This period is represented in the following table, in conformity with what may be considered the established views of Chinese chronologists. *

THE LEGENDARY PERIOD.

五帝紀 — The Age of the Five Rulers.

DYNASTIC APPELLATION.	ACCESSION. B. C.	PERSONAL APPELLATION.
1. 太昊, T'ai Hao.	2852	伏羲氏, Fuh-hi She, or 庖羲氏, Pao-hi She.
2. 炎帝, Yen Ti.	2737	神農氏, Shên-nung She, or 烈山氏, Lieh-shan She.
3. 黃帝, Hwang Ti.	2697	有熊氏, Yew-nai She or 軒轅氏, Hien-yüan She.
4. 少昊, Shao Hao.	2597	金天氏, Kin-t'ien She.
5. 顓頊, Chwan Hü.	2513	高陽氏, Kao-yang She.
帝嚳, Ti Kuh.	2435	高辛氏, Kao-sin She.
帝摯, Ti Chih.	2365	
唐帝堯, T'ang Ti Yao.	2356	陶唐氏, T'ao-t'ang She, died B.C. 2258, and was succeeded by Shun after three years' mourning.
虞帝舜, Yü Ti Shun.	2255	有虞氏, Yew-yü She.

(*) Numerous dissimilar schemes of chronology have been propounded by historical compilers, whose mutually antagonistic views sufficiently attest the unreality of the date for their speculations. In place of the mythical succession of "sovereigns of Heaven, Earth, and Human-kind" classed in the 史記 under the title of 三皇 or Three

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夏紀 The Hia Dynasty.

DYNASTIC TITLE.	ACCESSION.	REMARKS.
	B.C.	
大禹 The Great Yü	2205	called 夏后 Hia How.
啟 K'i.	2197	
太康 T'ai K'ang	2188	
仲康 Chung K'ang	2159	
相 Siang	2146	
Interregnum of forty years commencing.	2118	Period of How I and Han Cho—see Part I., No. 179.
少康 Shao K'ang	2079	
杼 Ch'u	2057	
槐 Hwai	2040	
芒 Mang	2014	
泄 Sieh	1996	
不降 Pu Kiang	1980	
扃 Kiung	1921	
廑 Kin	1900	
孔甲 K'ung Kia	1879	
皐 Kao	1848	
發 Fa	1837	
桀癸 Kieh Kwei	1818	

商紀[即殷紀] The Shang Dynasty.
also called the Yin Dynasty.

成湯 T'ang	1766	Called Ch'êng T'ang, or T'ang the Completer.
太甲 T'ai Kia	1753	
沃丁 Yu Ting	1720	
太庚 T'ai Kêng	1691	
小甲 Siao Kia	1666	

Sovereigns (see above), some writers assign this designation to Fuh-hi, Shên-nung, and Hwang ti, and commence the epoch of the Five Rulers with Shao Hao. Others again, such as Liu Hiang, represent the Three Sovereigns as having been Fuh-hi, Shên-nung, and Chuh-yung; whilst, for the last named personage, Nü Kwa (see Part I., No. 521) is substituted by Chêng Kang-ch'êng.

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DYNASTIC TITLE.			ACCESSION.	REMARKS.
			B. C.	
雍己		Yung Ki	1649	
太戊		T'ai Mow	1637	
仲丁		Chung Ting	1562	
外壬		Wai Jên	1549	
河亶甲		Ho Tan Kia	1534	
祖乙		Tsu Yih	1525	
祖辛		Tsu Sin	1506	
沃甲		Yŭ Kia	1490	
祖丁		Tsu Ting	1465	
南庚		Nan Kêng	1433	
陽甲		Yang Kia	1408	
盤庚		P'an Kêng	1401	Changed the dynastic title from Shang to Yin.
小辛		Siao Sin	1373	
小乙		Siao Yih	1352	
武丁		Wu Ting	1324	
祖庚		Tsu Kêng	1265	
祖甲		Tsu Kia	1258	
廩辛		Lin Sin	1225	
庚丁		Kêng Ting	1219	
武乙		Wu Yih	1198	
太丁		T'ai Ting	1194	
帝乙		Ti Yih	1191	
紂辛		Chow Sin	1154	Named 受 Show; perished B.C. 1122.

THE SEMI HISTORICAL AND HISTORICAL PERIOD.

周紀 The Chow Dynasty.

武王		Wu	1122	Called the 13th year of Wu Wang, (dating from his accession to the Principality of Chow).
成王		Chung	1115	
康王		K'ang	1078	
昭王		Chao	1052	
穆王		Muh	1001	
共王		Kung	946	

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DYNASTIC TITLE.	ACCESSION.	REMARKS.
	B.C.	
懿王 I	934	
孝王 Hiao	909	
夷王 I	894	
厲王 Li	878	
宣王 Süan	827	
幽王 Yew	781	Historical Period commences.
平王 P'ing	770	
桓王 Hwan	719	
莊王 Chwang	696	
僖王 Hi	681	
惠王 Hwei	676	
襄王 Siang	651	
頃王 K'ing	618	
匡王 K'wang	612	
定王 Ting	606	
簡王 Kien	585	
靈王 Ling	571	
景王 King	544	
敬王 King	519	
元王 Yüan	475	
貞定王 Chêng Ting	468	
考王 K'ao	440	
威烈王 Wei Lieh	425	
安王 Ngan	401	
烈王 Lieh	375	
顯王 Hien	368	
愼靚王 Shên Tsing	320	
赧王 Nan	314	Reigned 59 years. In B.C. 256 surrendered his dominions to the ruler of Ts'in.
東周君 Tung Chow Kün.	255	Nominally reigned until B.C.249.

秦紀 The Ts'in Dynasty.

昭襄王 Chao Siang Wang	255	The 52nd year of his reign as ruler of the State of Ts'in.

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DYNASTIC TITLE.	ACCESSION.	REMARKS.
	B. C.	
孝文王 Hiao Wên Wang	250	Reigned only three days.
莊襄王 Chwan Siang Wang	249	
王政 Prince Chêng	246	
始皇帝 She Hwang-Ti	221	The title assumed by Prince Chêng on declaring himself.
二世皇帝 Urh She Hwang-ti.	209	"The first universal Emperor," in the 26th year of his reign.

漢紀 The Han Dynasty; also styled **前漢** or Former Han, and **西漢** or Western Han, from the site of its capital at Ch'ang-ngan.

DYNASTIC TITLE OR MIAO HAO 廟號	ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號	ADOPTION OF NIEN HAO.
	B. C.		B. C.
高帝 Kao Ti, or 高祖 Kao Tsu	206	Claimed the Empire from B.C. 206; actually ascended the Throne B.C. 202.	
惠帝 Hwei Ti	194		
高后 Kao How 呂氏 Lü Shih	187		
文帝 Wên Ti	179		
		後元 How Yüan	163
景帝 King Ti	156		
		中元 Chung Yüan	149
		後元 How Yüan	143
武帝 Wu Ti	140	建元 Kien Yüan	140
		元光 Yüan Kwang	134
		元朔 Yüan So	128
		元狩 Yüan Show	122
		元鼎 Yüan Ting	116
		元封 Yüan Fêng	110
		太初 T'ai Ch'u	104
		天漢 T'ien Han	100
		太始 T'ai She	96

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DYNASTIC TITLE OR MIAO HAO 廟號	ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
	B. C.			B. C.
武帝 Wu Ti [continued]		征和	Chêng Ho	92
		後元	How Yüan	88
昭帝 Chao Ti	86	始元	She Yüan	86
		元鳳	Yüan Fêng	80
		元平	Yüan P'ing	74
宣帝 Suan Ti	73	本始	Pên She	73
		地節	Ti Tsieh	69
		元康	Yüan K'ang	65
		神爵	Shên Tsio	61
		五鳳	Wu Fêng	57
		甘露	Kan Lu	53
		黃龍	Hwang Lung	49
元帝 Yüan Ti	48	初元	Ch'u Yüan	48
		永光	Yung Kwang	43
		建昭	Kien Chao	38
		竟寧	King Ning	33
成帝 Ch'êng Ti	32	建始	Kien She	32
		河平	Ho P'ing	28
		陽朔	Yang So	24
		鴻嘉	Hung Kia	20
		永始	Yung She	16
		元延	Yüan Yen	12
		綏和	Sui Ho	8
哀帝 Ngai Ti	6	建平	Kien P'ing	6
		元壽	Yüan Show	2
	A. D.			A. D.
平帝 P'ing Ti	1	元始	Yüan She	1
孺子嬰 Ju Tz' Ying	6	居攝	Kü Shêh	6
		初始	Ch'u She	8
僞新, 王莽 Wang Mang Styled Sin, [usurper]	9	始建國	She Kien Kwoh	9
		天鳳	T'ien Fêng	14

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DYNASTIC TITLE OR MIAO HAO 廟號		ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO
		A. D.			A. D.
王莽	Wang Mang [cont.]		地皇	Ti Hwang	20
淮陽王	Hwai Yang Wang	23	更始	Kêng She	23
帝玄	Ti Hüan				

後漢紀 The Later Han Dynasty; also styled 東漢 or Eastern Han, from its capital at Loh-Yang.

光武帝	Kwang Wu Ti	25	建武	Kien Wu	25
			中元	Chung Yüan	56
明帝	Ming Ti	58	永平	Yung P'ing	58
章帝	Chang Ti	76	建初	Kien Ch'u	76
			元和	Yüan Ho	84
			章和	Chang Ho	87
和帝	Ho Ti	89	永元	Yung Yüan	89
			元興	Yüan Hing	105
殤帝	Shang Ti	106	延平	Yen P'ing	106
安帝	Ngan Ti	107	永初	Yung Ch'u	107
			元初	Yüang Ch'u	114
			永寧	Yung Ning	120
			建光	Kien Kwang	121
			延光	Yen Kwang	122
順帝	Shun Ti	126	永建	Yung Kien	126
			陽嘉	Yang Kia	132
			永和	Yung Ho	136
			漢安	Han Ngan	142
			建康	Kien K'ang	144
冲帝	Ch'ung Ti	145	永嘉	Yung Kia	145
質帝	Chih Ti	146	本初	Pên Ch'u	146
桓帝	Hwan Ti	147	建和	Kien Ho	147
			和平	Ho P'ing	150
			元嘉	Yüan Kia	151
			永興	Yung Hing	153
			永壽	Yung Show	155

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DYNASTIC TITLE OR MIAO HAO 廟號	ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
	A. D.			A. D.
桓帝 Hwan Ti [cont.]		延熹	Yen Hi	158
		永康	Yung K'ang	167
靈帝 Ling Ti [In A.D. 189 the young prince 少帝, who was set aside by Tung Cho, reigned for a brief space with the titles 光熹 and 昭甯. In the same year the titles 永漢 and 中平 were also momentarily adopted by his successor]	168	建寧	Kien Ning	168
		熹平	Hi P'ing	172
		光和	Kwang Ho	178
		中平	Chung P'ing	184
獻帝 Hien Ti [also styled 愍帝 Min Ti]	190	初平	Ch'u P'ing	190
		興平	Hing P'ing	194
		建安	Kien Ngan	196
		延康	Yen K'ang	220

EPOCH OF THE THREE KINGDOMS.

I. 蜀漢紀 The Minor Han Dynasty, established in Shuh (Sze-ch'wan).

昭烈帝 Chao Lieh Ti	221	章武	Chang Wu	221
後主 How Chu	223	建興	Kien Hing	223
		延熙	Yen Hi	238
		景耀	King Yao	258
		炎興	Yeng Hing	263

II. 魏紀 The Wei Dynasty.

文帝 Wen Ti	220	黃初	Hwang Ch'u	220
明帝 Ming Ti	227	太和	T'ai Ho	227
		青龍	Ts'ing Lung	233
		景初	King Ch'u	237

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DYNASTIC TITLE OR MIAO HAO 廟號	ACCESSION. A. D.	TITLE OF REIGN OR NIEN HAO 年號		LAST YEAR OF SAME REIGN A. D.
廢帝 Fei Ti [齊王芳] deposed A.D. 254.	240	正始	Chêng Shih	240
		嘉平	Kia P'ing	249
少帝 Shao Ti [高貴鄉公]	254	正元	Chêng Yüan	254
		甘露	Kan Lu	256
元帝 Yüan Ti	260	景元	King Yüan	260
		咸熙	Hien Hi	264

III. 吳紀 The Wu Dynasty.

大帝 Ta Ti [It was not until A. D. 229 that Imperial sovereignty was assumed by the founder of this dynasty.]	222	黃武	Hwang Wu	222
	229	黃龍	Hwang Lung	229
		嘉禾	Kia Ho	232
		赤烏	Ch'ih Wu	238
		太元	T'ai Yüan	251
		神鳳	Shên Fêng	252
廢帝 Fei Ti [會稽王]	252	建興	Kien Hing	252
		五鳳	Wu Fêng	254
		太平	T'ai P'ing	256
景帝 King Ti	258	永安	Yung Ngan	258
末帝 Mo Ti [歸命侯]—deposed A.D. 280.	264	元興	Yüan Hing	264
		甘露	Kan Lu	265
		寶鼎	Pao Ting	266
		建衡	Kien Hêng	269
		鳳凰	Fêng Hwang	272
		天冊	T'ien Ts'êh	275
		天璽	T'ien Si	276
		天紀	T'ien Ki	277

西晉紀 The Western Tsin Dynasty.

武帝 Wu-Ti	265	泰始	T'ai She	265
		咸寧	Hien Ning	275
		泰康	T'ai K'ang	280
		泰熙	T'ai Hi	290

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DYNASTIC TITLE OR MIAO HAO 廟號	ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號	ADOPTION OF NIEN HAO.
	A. D.		A. D.
惠帝 Hwei-Ti	290	永熙 Yung Hi	290
		永平 Yung P'ing	291
		元康 Yüan K'ang	291
		永康 Yung K'ang	300
[N.B. In A.D. 304 the titles 永安, 建武 and 永安 (2) were momentarily adopted].		永寧 Yung Ning	301
		太安 T'ai Ngan	302
		永興 Yung Hing	304
		光熙 Kwang Hi	306
懷帝 Hwai Ti	307	永嘉 Yung Kia	307
愍帝 Min Ti	313	建興 Kien Hing	313

東晉紀 The Eastern Tsin Dynasty.

元帝 Yüan Ti	317	建武 Kien Wu	317
[removed the capital to 建康 Kien K'ang].		太興 T'ai Hing	318
		永昌 Yung Ch'ang	322
明帝 Ming Ti	323	太寧 T'ai Ning	323
成帝 Ch'êng Ti	326	咸和 Hien Ho	326
		咸康 Hien K'ang	335
康帝 K'ang Ti	343	建元 Kien Yüan	343
穆帝 Muh Ti	345	永和 Yung Ho	345
		升平 Shêng P'ing	357
哀帝 Ngai Ti	362	隆和 Lung Ho	362
		興寧 Hing Ning	363
帝奕 Ti Yih [海西公]	366	太和 T'ai Ho	366
簡文帝 Kien Wên Ti	371	咸安 Hien Ngan	371
孝武帝 Hiao Wu Ti	373	寧康 Ning K'ang	373
		太元 T'ai Yüan	376
安帝 Ngan Ti	397	隆安 Lung Ngan	397
		元興 Yüan Hing	402
		隆安 Lung Ngan	402
		大亨 Ta Hiang	402
		元興 Yüan Hing	403

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DYNASTIC TITLE OR MIAO HAO 廟號		ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
		A. D.			A. D.
安帝	Ngan Ti [cont.]		義熙	I Hi	405
恭帝	Kung Ti	419	元熙	Yüan Hi	419

EPOCH OF DIVISION BETWEEN NORTH AND SOUTH.—南北朝.

劉宋紀 The Sung Dynasty (House of Liu).

武帝	Wu Ti	420	永初	Yung Ch'u	420
少帝	Shao Ti	423	景平	King P'ing	423
營陽王	Ying Yang Wang				
文帝	Wên Ti	424	元嘉	Yüan Kia	424
孝武帝	Hiao Wu Ti	454	孝建	Hiao Kien	454
			大明	Ta Ming	457
			永光	Yung Kwang	465
廢帝	Fei Ti [子業]	465	景和	King Ho	465
明帝	Ming Ti	465	泰始	T'ai Shih	465
			泰豫	T'ai Yü	472
蒼梧王	Ts'ang Wu Wang	473	元徽	Yüan Hwei	473
主昱	Chu Li				
順帝	Shun Ti	477	昇明	Shêng Ming	477

齊紀 The Ts'i Dynasty.

高帝	Kao Ti	479	建元	Kien Yüan	479
武帝	Wu Ti	483	永明	Yung Ming	483
鬱林王	Yü Lin Wang	494	隆昌	Lung Ch'ang	494
海陵王	Hai Ling Wang	494	延興	Yen Hing	494
明帝	Ming Ti	494	建武	Kien Wu	494
			永泰	Yung T'ai	498
東昏侯	Tung Hwên How	499	永元	Yung Yüan	499
和帝	Ho Ti	501	中興	Chung Hing	501

梁紀 The Liang Dynasty.

武帝	Wu Ti	502	天監	T'ien Kien	502
			普通	P'u T'ung	520
			大通	Ta T'ung	527

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DYNASTIC TITLE OR MIAO HAO 廟號	ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
	A. D.			A. D.
武帝 Wu Ti [cont.]		中大通	Chung Ta T'ung	529
		大同	Ta T'ung	535
		中大同	Chung Ta T'ung	546
		太清	T'ai Ts'ing	547
簡文帝 Kien Wên Ti	550	大寶	Ta Pao	550
豫章王 Yü Chang Wang	551	天正	T'ien Chêng	551
元帝 Yüan Ti	552	承聖	Ch'êng Shêng	552
貞陽侯 Chêng Yang How	555	天成	T'ien Ch'êng	555
敬帝 King Ti	555	紹泰	Shao T'ai	555
		太平	T'ai P'ing	556

陳紀 The Ch'ên Dynasty.

武帝 Wu Ti	557	永定	Yung Ting	557
文帝 Wên Ti	560	天嘉	T'ien Kia	560
		天康	T'ien K'ang	566
臨海王 Lin Hai Wang	567	光大	Kwang Ta	567
宣帝 Süan Ti	569	大建	Ta Kien	569
後主 How Chu [叔寶]	583	至德	Che Têh	583
		禎明	Chêng Ming	587

北魏紀 The Northern Wei Dynasty (拓跋氏 House of To-pa or Toba).

道武帝 Tao Wu Ti	386	登國	Têng Kwoh	386
		皇始	Hwang She	396
		天興	T'ien Hing	398
		天賜	T'ien Ts'ze	404
明元帝 Ming Yüan Ti [太宗]. In A. D. 420 the Northern Wei commences to be grouped with the Northern and Southern dynastic group.	409	永興	Yung Hing	409
		神瑞	Shên Jui	414
		泰常	T'ai Ch'ang	416

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DYNASTIC TITLE OR MIAO HAO 廟號	ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
	A. D.			A. D.
太武帝 T'ai Wu Ti	424	始光	She Kwang	424
		神䴥	Shên Kia	428
		延和	Yen Ho	432
		太延	T'ai Yen	435
		太平眞君	T'ai P'ing Chên Kün	440
		正平	Chêng P'ing	452
南安王 Nan-ngan Wang	452	承平	Ch'êng P'ing	452
文成帝 Wên Ch'êng Ti	452	興安	Hing Ngan	452
		興光	Hing Kwang	454
		太安	T'ai Ngan	455
		和平	Ho P'ing	460
獻文帝 Hien Wên Ti	466	天安	T'ien Ngan	466
		皇興	Hwang Hing	467
孝文帝 Hiao Wên Ti	471	延興	Yen Hing	471
		承明	Ch'êng Ming	476
		太和	T'ai Ho	477
宣武帝 Süan Wu Ti	500	景明	King Ming	500
		正始	Chêng She	504
		永平	Yung P'ing	508
		延昌	Yen Ch'ang	512
孝明帝 Hiao Ming Ti	516	熙平	Hi P'ing	516
		神龜	Shên Kwei	517
		正光	Chêng Kwang	519
		孝昌	Hiao Ch'ang	525
臨洮王 Lin T'ao Wang	528	武泰	Wu T'ai	528
孝莊帝 Hiao Chwang Ti	528	建義	Kien I	528
		永安	Yung Ngan	528
		更興	Kêng Hing	529
東海王 Tung Hai Wang	530	建明	Kien Ming	530
節閔帝 Tsieh Min Ti	531	普泰	Tsin T'ai	531
安定王 Ngan Ting Wang	531	中興	Chung Hing	531

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DYNASTIC TITLE OR MIAO HAO 廟號	ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號	ADOPTION OF NIEN HAO.
	A. D.		A. D.
孝武帝 Hiao Wu Ti	532	太昌 T'ai Chang	532
		永興 Yung Hing	532
		永熙 Yung Hi	532

西魏紀. The Western Wei dynasty.

文帝 Wên Ti	535	大統 Ta T'ung	535
帝欽 Ti K'in	552	[dynasty terminated A.D.	
恭帝 Kung Ti	554	557].	

東魏紀. The Eastern Wei dynasty.

孝靜帝 Hiao Tsing Ti [reign and dynasty terminated A.D. 550].	534	天平 T'ien P'ing	534
		元象 Yüan Siang	538
		興和 Hing Ho	539
		武定 Wu Ting	543

北齊紀. The Northern Ts'i dynasty.

文宣帝 Wên Süan Ti	550	天保 T'ien Pao	550
廢帝 Fei Ti	560	乾明 K'ien Ming	560
孝昭帝 Hiao Chao Ti	560	皇建 Hwang Kien	560
武成帝 Wu Ch'êng Ti	561	太寧 T'ai Ning	561
		河清 Ho Ts'ing	562
温公 Wên Kung		天統 T'ien T'ung	565
[後主]		武平 Wu P'ing	570
		隆化 Lung Hwa	576
安德王 Ngan Têh Wang	576	德昌 Têh Ch'ang	576
幼主 Yew Chu	577	承光 Ch'êng Kwang	577

北周紀. The Northern Chow dynasty.

孝愍帝 Hiao Min Ti	557	— —	—
明帝 Ming Ti	557	武成 Wu Ch'êng	558
武帝 Wu Ti	561	保定 Pao Ting	561

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DYNASTIC TITLE OR MIAO HAO 廟號	ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號	ADOPTION OF NIEN HAO.
	A. D.		A. D.
武帝 Wu Ti [cont.]		天和 T'ien Ho	566
		建德 Kien Têh	572
宣帝 Süan Ti	578	宣政 Süan Chêng	578
		大成 Ta Ch'êng	579
靜帝 Tsing Ti	580	大象 Ta Siang	580
		大定 Ta Ting	581

隋紀 The Sui Dynasty.

高祖 Kao Tsu, or 文帝 Wên Ti [claimed the Empire from A.D. 581].	589	開皇 K'ai Hwang	581
		仁壽 Jên Show	601
煬帝 Yang Ti	605	大業 Ta Yeh	605
恭帝侑 Kung Ti Yew	617	義寧 I Ning	617
恭帝侗 Kung Ti T'ung	618	皇泰 Hwang T'ai	618

唐紀 The T'ang Dynasty.

高祖 Kao Tsu	618	武德 Wu Têh	618
太宗 T'ai Tsung	627	貞觀 Chêng Kwan	627
高宗 Kao Tsung	650	永徽 Yung Hwei	650
		顯慶 Hien K'ing	656
		龍朔 Lung So	661
		麟德 Lin Têh	664
		乾封 K'ien Fêng	666
		總章 Tsung Chang	668
		咸亨 Hien Hêng	670
		上元 Shang Yüan	674
		儀鳳 I Fêng	676
		調露 T'iao Lu	679
		永隆 Yung Lung	680
		開耀 K'ai Yao	681
		永淳 Yung Shun	682
		弘道 Hung Tao	683

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DYNASTIC TITLE OR MIAO HAO 廟號	ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號	ADOPTION OF NIEN HAO.
	A. D.		A. D.
中宗 Chung Tsung	684	嗣聖 Sz' Shêng	684
睿宗 Jui Tsung	684	文明 Wên Ming	684
武后 Wu How	684	光宅 Kwang Tsêh	684
[The Empress Wu, who set aside the rightful sovereign, Jui Tsung, and usurped the Throne for twenty years].		垂拱 Chui Kung	685
		永昌 Yung Ch'ang	689
		載初 Ts'ai Ch'u	689
Adopted the dynastic title of 周 Chow in lieu of 唐 T'ang from this date.		天授 T'ien Show	690
		如意 Ju I	692
		長壽 Ch'ang Show	692
		延載 Yen Tsai	694
		證聖 Tiao Shêng	695
		天冊萬歲 T'ien Ts'êh Wan Sui	695
		萬歲通天 Wan Sui T'ung T'ien	696
		神功 Shên Kung	697
		聖歷 Shêng Li	698
		久視 Kiu She	700
		大足 Ta Tsuh	701
		長安 Ch'ang Ngan	701
中宗 Chung Tsung [resumed the Throne]		神龍 Shên Lung	705
		景龍 King Lung	707
睿宗 Jui Tsung	710	景雲 King Yün	710
		太極 T'ai Ki	712
		延和 Yen Ho	712
玄宗 Hüan Tsung [at present written 元宗 Yüan Tsung]	713	開元 K'ai Yüan	713

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DYNASTIC TITLE OR MIAO HAO 廟號		ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
		A. D.			A. D.
Hüan Tsung [continued]			天寶	T'ien Pao	742
肅宗	Su Tsung	756	至德	Che Têh	756
			乾元	K'ien Yüan	758
			上元	Shang Yüan	760
			寶應	Pao Ying	762
代宗	Tai Tsung	763	廣德	Kwang Têh	763
			永泰	Yung Tai	765
			大歷	Ta Li	766
德宗	Tê Tsung	780	建中	Kien Chung	780
			興元	Hing Yüan	784
			貞元	Chêng Yüan	785
順宗	Shun Tsung	805	永貞	Yung Chêng	805
憲宗	Hien Tsung	806	元和	Yüan Ho	806
穆宗	Mu Tsung	821	長慶	Ch'ang K'ing	821
敬宗	King Tsung	825	寶歷	Pao Li	825
文宗	Wên Tsung	827	太和	T'ai Ho	827
			開成	K'ai Ch'êng	836
武宗	Wu Tsung	841	會昌	Hwei Ch'ang	841
宣宗	Süan Tsung	847	大中	T'ai Chung	847
懿宗	I Tsung	860	咸通	Hien T'ung	860
僖宗	Hi Tsung	874	乾符	K'ien Fu	874
			廣明	Kwang Ming	880
			中和	Chung Ho	881
			光啓	Kwang K'i	885
			文德	Wên Têh	888
昭宗	Chao Tsung	889	龍紀	Lung Ki	889
			大順	Ta Shun	890
			景福	King Fuh	892
			乾寧	K'ien Ning	894
			光化	Kwang Hwa	898
			天復	T'ien Fuh	901
			天祐	T'ien Yew	904

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DYNASTIC TITLE OR MIAO HAO 廟號		ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
		A. D.			A. D.
昭宣帝	Chao Süan Ti	905	天祐	T'ien Yew	905
[哀宗	Ngai Tsung]				

EPOCH OF THE FIVE DYNASTIES 五代.

I. 後梁紀 The Posterior Liang Dynasty.

太祖	T'ai Tsu	907	開平	K'ai P'ing	907
			乾化	K'ien Hwa	911
末帝	Mo Ti	915	貞明	Chêng Ming	915
[均王	Kün Wang]		龍德	Lung Têh	921

II. 後唐紀 The Posterior T'ang Dynasty.

莊宗	Chwang Tsung	923	同光	T'ung Kwang	923
明宗	Ming Tsung	926	天成	T'ien Ch'êng	926
			長興	Ch'ang Hing	930
閔帝	Min Ti	934	應順	Ying Shun	934
廢帝	Fei Ti	934	清泰	Ts'ing T'ai	934
[潞王	Lu Wang]				

III. 後晉紀 The Posterior Tsin Dynasty.

高祖	Kao Tsu	936	天福	T'ien Fuh	936
齊王	Ts'i Wang	943	開運	K'ai Yün	944

IV. 後漢紀 The Posterior Han Dynasty.

高祖	Kao Tsu	947	天福	T'ien Fuh *	936
			乾祐	K'ien Yew	948
隱帝	Yin Ti	948	乾祐	K'ien Yew	948

V. 後周紀 The Posterior Chow Dynasty.

太祖	T'ai Tsu	951	廣順	Kwang Shun	951
世宗	Shih Tsung	954	顯德	Hien Têh	954
恭帝	Kung Ti	960	顯德	Hien Têh	960

ye* The founder of this dynasty dated the commencement of his reign from the first ar of Kao Tsu of the Tsin dynasty.

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宋紀 The Sung Dynasty.

DYNASTIC TITLE OR MIAO HAO 廟號		ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
		A. D.			A. D.
太祖	T'ai Tsu	960	建隆	Kien Lung	960
			乾德	K'ien Têh	963
			開寶	K'ai Pao	968
太宗	T'ai Tsung	976	太平興國	T'ai P'ing Hing Kwoh	976
			雍熙	Yung Hi	984
			端拱	Twan Kung	988
			淳化	Shun Hwa	990
			至道	Che Tao	995
眞宗	Chên Tsung	998	咸平	Hien P'ing	998
			景德	King Têh	1004
			大中祥符	Ta Chung Siang Fu	1008
			天禧	T'ien Hi	1017
			乾興	K'ien Hing	1022
仁宗	Jên Tsung	1023	天聖	T'ien Shêng	1023
			明道	Ming Tao	1032
			景祐	King Yew	1034
			寶元	Pao Yüan	1038
			康定	K'ang Ting	1040
			慶歷	K'ing Li	1041
			皇祐	Hwang Yew	1049
			至和	Che Ho	1054
			嘉祐	Kia Yew	1056
英宗	Ying Tsung	1064	治平	Che P'ing	1064
神宗	Chên Tsung	1068	熙寧	Hi Ning	1068
			豐祐	Yüan Fêng	1078
哲宗	Chêh Tsung	1086	聖祐	Yüan Yew	1086
			紹聖	Shao Shêng	1094
			符元	Yüan Fu	1098

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DYNASTIC TITLE OR MIAO HAO 廟號		ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
		B. C.			B. C.
徽宗	Hwei Tsung	1101	建中國淸	Kien Chung Tsing Kwoh	1101
			崇寧	Ts'ung Ning	1102
			大觀	Ta Kwan	1107
			政和	Chêng Ho	1111
			重和	Chung Ho	1118
			宣和	Süan Ho	1119
欽宗	K'in Tsung	1126	靖康	Tsing K'ang	1126

南宋紀 The Southern Sung Dynasty.

高宗	Kao Tsung	1127	建炎	Kien Yen	1127
			紹興	Shao Hing	1131
孝宗	Hiao Tsung	1163	隆興	Lung Hing	1163
			乾道	K'ien Tao	1165
			淳熙	Shun Hi	1174
光宗	Kwang Tsung	1190	紹熙	Shao Hi	1190
寧宗	Ning Tsung	1195	慶元	K'ing Yüan	1195
			嘉泰	Kia T'ai	1201
			開禧	K'ai Hi	1205
			嘉定	Kia Ting	1208
理宗	Li Tsung	1225	寶慶	Pao K'ing	1225
			紹定	Shao Ting	1228
			端平	Twan P'ing	1234
			嘉熙	Kia Hi	1237
			淳祐	Shun Yew	1241
			寶祐	Pao Yew	1253
			開慶	K'ai K'ing	1259
			景定	King Ting	1260
度宗	Tu Tsung	1265	咸淳	Hien Shun	1265
恭帝	Kung Ti	1275	德祐	Têh Yew	1275
端宗	Twan Tsung	1276	景炎	King Yen	1276
帝昺	Ti Ping	1278	祥興	Siang Hing	1278

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元紀 The Yüan Dynasty.

DYNASTIC TITLE OR MIAO HAO 廟號		ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO
		A. D.			A. D.
太祖	T'ai Tsu	1206	Named Temuchin or Gengis		
太宗	T'ai Tsung	1229	Named Ogdai		
定宗	Ting Tsung	1246	Named Gayuk		
憲宗	Hien Tsung	1251	Named Mangu		
世祖	She Tsu	1260	中統	Chung T'ung	1260
[Kublai-actually seated on the throne of China from A.D. 1280].			至元	Che Yüan	1264
成宗	Ch'êng Tsung	1295	元貞	Yüan Chêng	1295
			大德	Ta Têh	1297
武宗	Wu Tsung	1308	至大	Che Ta	1308
仁宗	Jên Tsung	1312	皇慶	Hwang K'ing	1312
			延祐	Yen Yew	1314
英宗	Ying Tsung	1321	至治	Che Che	1321
泰定帝	Tai Ting Ti	1324	泰定	Tai Ting	1324
			致和	Che Ho	1328
明宗	Ming Tsung	1329	天曆	T'ien Li	1329
文帝	Wên Ti	1330	天曆	T'ien Li	1330
			至順	Che Shun	1330
順帝	Shun Ti	1333	元統	Yüan T'ung	1333
			至元	Che Yüan	1335
			至正	Che Chêng	1341

明紀 The Ming Dynasty.

太祖	T'ai Tsu	1368	洪武	Hung Wu	1368
惠帝	Hwei Ti	1399	建文	Kien Wên	1399
成祖	Ch'êng Tsu	1403	永樂	Yung Loh	1403
仁宗	Jên Tsung	1425	洪熙	Hung Hi	1425
宣宗	Süan Tsung	1426	宣德	Süan Têh	1426
英宗	Ying Tsung	1436	正統	Chêng T'ung	1436

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DYNASTIC TITLE OR MIAO HAO 廟號		ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
		A. D.			A. D.
代宗	Tai Tsung	1450	景泰	King T'ai	1450
景帝	King Ti				
英宗	Ying Tsung	1457	天順	T'ien Shun	1457
[resumed government]					
憲宗	Hien Tsung	1465	成化	Ch'êng Hwa	1465
孝宗	Hiao Tsung	1488	弘治	Hung Che	1488
武宗	Wu Tsung	1506	正德	Chêng Têh	1506
世宗	She Tsung	1522	嘉靖	Kia Tsing	1522
穆宗	Muh Tsung	1567	隆慶	Lung K'ing	1567
神宗	Shên Tsung	1573	萬歷	Wan Li	1573
光宗	Kwang Tsung	1620	泰昌	Tai Ch'ang	1620
熹宗	Hi Tsung	1621	天啟	T'ien K'i	1621
莊烈帝	Chwang Lieh Ti	1628	崇禎	Ts'ung Chêng	1628

大清朝 The Ts'ing Dynasty.

肇祖原皇帝* Chao Tsu Yüan		澤王		
興祖直皇帝* Hing Tsu Chih		慶王		
景祖翼皇帝* King Tsu Yih		昌王		
顯祖宣皇帝* Hien Tsu Süan	1583	福王		
太祖高皇帝 T'ai Tsu Kao	1616	天命	T'ien Ming	1616
太宗文皇帝 T'ai Tsung Wên	1627	天聰	T'ien Tsung	1627
		崇德	Ts'ung Têh	1636
世祖章皇帝 She Tsu Chang	1644	順治	Shun Che	1644

* These were in reality merely Manchow chieftains, upon whom titular honours were conferred by their descendants after the conquest of China.

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DYNASTIC TITLE OR MIAO HAO 廟號	ACCESSION.	REIGN OF TITLE OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
	A. D.			A. D.
聖祖仁皇帝 Shêng Tsu Jên	1662	康熙	K'ang Hi	1662
世宗憲皇帝 She Tsung Hien	1723	雍正	Yung Chêng	1723
高宗純皇帝 Kao Tsung Shun	1736	乾隆	K'ien Lung	1736
仁宗睿皇帝 Jên Tsung Jui	1796	嘉慶	Kia K'ing	1796
宣宗成皇帝 Süan Tsung Ch'êng	1821	道光	Tao Kwang	1821
文宗顯皇帝 Wên Tsung Hien	1851	咸豐	Hien Fêng	1851
The reigning Sovereign [ended his minority 1873]	1862	同治	T'ung Che	1862

THE TARTAR DYNASTY.

遼紀 The Liao Dynasty, (契丹 K'i-tan Tartars).

太祖	T'ai Tsu	907	神冊	Shên Ts'êh	916
			天贊	T'ien Tsan	922
			天顯	T'ien Hien	925
太宗	T'ai Tsung	927	天顯	T'ien Hien	925
[Assumed dynastic title *Liao* in A.D. 937]			會同	Hwei T'ung	937
			大同	Ta T'ung	946
世宗	She Tsung	947	天祿	T'ien Luh	947
穆宗	Muh Tsung	951	應歷	Ying Li	951
景宗	King Tsung	968	保甯	Pao Ning	968
			乾亨	K'ien Hêng	978
聖宗	Shêng Tsung	983	統和	T'ung Ho	983
			開泰	K'ai T'ai	1012

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DYNASTIC TITLE OR MIAO HAO 廟號	ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
	A. D.			A. D.
Shêng Tsung [continued]		太平	T'ai P'ing	1020
興宗 Hing Tsung	1031	景福	King Fuh	1031
		重熙	Ch'ung Hi	1032
道宗 Tao Tsung	1055	清寧	Ts'ing Ning	1055
		咸雍	Hien Yung	1066
		大康	Ta K'ang	1074
		大安	Ta Ngan	1083
		壽隆	Show Lung	1092
天祚 T'ien Cha	1101	乾統	K'ien T'ung	1101
[Submitted to the Kin dynasty A.D. 1125]		天慶	T'ien K'ing	1110
		保大	Pao Ta	1119

西遼紀 The Western Liao Dynasty.

德宗 Têh Tsung	1125	延慶	Yen K'ing	1125
		康國	K'ang Kwoh	1126
感天后 Kan T'ien How	1136	咸清	Hien Ts'ing	1136
仁宗 Jên Tsung	1142	紹興	Shao Hing	1142
承天 Ch'êng T'ien	1154	崇福	Ts'ung Fuh	1154
		皇德	Hwang Têh	—
		重德	Ch'ung Têh	—
末主 Mo Chu	1168	天禧	T'ien Hi	1168

金紀 The Kin Dynasty, (女眞 Nü-chên Tartars).

太祖 T'ai Tsu	1115	收國	Show Kwoh	1115
		天輔	T'ien Fu	1118
太宗 T'ai Tsung	1123	天會	T'ien Hwei	1123
熙宗 Hi Tsung	1135	天會	T'ien Hwei	1123
[reckoned the years of his reign from his predecessor's accession].		天眷	T'ien K'üan	1138
		皇統	Hwang T'ung	1141

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DYNASTIC TITLE OR MIAO HAO 廟號		ACCESSION.	TITLE OF REIGN OR NIEN HAO 年號		ADOPTION OF NIEN HAO.
		A. D.			A. D.
海陵王	Hai Ling Wang	1149	天德	T'ien Têh	1149
			貞元	Chêng Yüan	1153
			正隆	Chêng Lung	1156
世宗	She Tsung	1161	大定	Ta Ting	1161
章宗	Chang Tsung	1190	明昌	Ming Ch'ang	1190
			承安	Ch'êng Ngan	1196
			泰和	T'ai Ho	1201
衛紹王	Wei Shao Wang	1209	大安	Ta Ngan	1209
			崇慶	Ts'ung K'ing	1212
			至寧	Che Ning	1213
宣宗	Süan Tsung	1213	貞祐	Chêng Yew	1213
			興定	Hing Ting	1217
			元光	Yüan Kwang	1222
哀宗	Ngai Tsung	1224	正大	Chêng Ta	1224
			天興	T'ien Hing	1232
			開興	K'ai Hing	1233
末帝	Mo Ti	1234	盛昌	Shêng Ch'ang	1234

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INDEX OF CHINESE CHARACTERS.

— RADICAL 1.

一 *yih* 丨行 921.

七 *ts'i* 丨返 663; 丨步成詩 759.

丁 *ting* 丨義 868.

三 *san* 丨才 558; 丨公; 丨省 191; 丨桂 871; 丨國 103, 415; 丨傑 102, 156; 丨神山 647; 丨槐王氏 821; 丨藩王 871.

上 *shang* 丨官 793; 丨帝會 201; 丨帝 225; 丨林苑 592; 丨清宮 454.

不 *pu* 丨狃 285; 丨韋 465; 丨空 554; 丨害 611; 丨周山 284; 521; 丨死樹 330.

世 *she* 丨傑 29; 丨輔 344; 丨民 366; 丨忠 154a; 丨翼 791; 丨貞 817.

丘 *k'iu* 319.

丕 *p'ei* 766.

丨 RADICAL 2.

中 *chung* 丨庸 319; 丨都 319, 829; 丨立 564, 893.

丶 RADICAL 3.

丹 *tan* 丨朱 617, 664; 丨水 330; 煉丨 663; 九轉還丨 663; 燕太子丨 665.

丿 RADICAL 4.

之 *che* 丨推 253, 910; 丨信 590.

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